THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Does the Bible possess authority? And, if it does, wherein does that authority lie, and how can it be demonstrated? These are questions of almost anxious moment for Protestants to-day, because there is a widespread feeling that the confidence which the Reformation Protestants had in the Bible was really without foundation. No longer are the Scriptures thought of as completely inerrant and wholly supernatural. We are by no means always certain of the original text of the Bible, while historical and literary criticism has emphasised the human processes by which the Bible came to be what it is. Indeed, Roman Catholic writers nowadays proclaim themselves to be on stronger ground than Protestants. These questions are discussed by Professor H. H. Rowley in the Third Joseph Smith Memorial Lecture, *The Authority of the Bible*.[1]

As to the confidence of contemporary Catholicism, Dr. Rowley recognizes that Catholics have always acknowledged the Bible to be the final authority for doctrine. But for them the authority of the Bible has always rested upon the authority of the Church, and the Bible is authoritative for doctrine only as it is interpreted by the Church. This means that it is the authority of the Church which is primary and final. As against this, Dr. Rowley proposes to offer evidence which is valid at the bar of reason.

This is not to assume that man is only reason. 'There is almost certainly a non-rational (by which I do not mean irrational) factor in any man's belief in the authority of the Bible, but if it is wholly non-rational it cannot approve itself to reason. What is first of all in question is whether a belief in the authority of the Bible can approve itself to reason, when reason is free and unfettered.' Dr. Rowley believes it can, that there is evidence of the hand of God in the Bible that can be objectively tested by reason.

It is sometimes said that the authority of the Bible is guaranteed by the inner witness of the Spirit of God within a man. Dr. Rowley thinks that this comes perilously near to 'the delusion of a mere subjectivism,' and he describes as 'unsatisfying' Dr. Millar Burrow's statement that 'what is ultimately authoritative for us is that which commands the assent of our own best judgment, accepted as the witness of the Spirit within us. The only ultimate basis of assurance is the witness of the Spirit with the believer's own spirit.' This would mean that the Bible is authoritative for one man and not authoritative for another, as indeed it obviously is. But if there is authority behind the Bible, that authority is valid quite independently of any individual man's recognition of it. What we should look for is some objective authority which is capable of convincing the reason.

'The supreme revelation of God was in the Person of Christ, and while the *story* of that revelation is given in the Bible, the revelation itself lay outside the Bible,' which is properly the record of the revelation. Is there anything in sacred history which stamps it as an authentic Divine revelation? Dr. Rowley is convinced that there is. Consider only the Old Testament. Moses went to the enslaved Israelites and promised them deliverance at the hands of a God whose name was previously unknown to them. Neither he nor they had any idea how the deliverance would be effected. Had the plan been Moses' own, he would have made reasonably sure of the means by which it would be carried out, and he would never have gone to the Israelites in the name of an unknown God. The deliverance was achieved by a timely act of Nature. 'Here we have a complex of human and non-human factors, and neither could determine the other, and *the only possible common source of both was God.*'

Again and again in Scripture we find the same general pattern as in the 'Exodus complex.' The over-all picture is of an Old Testament which looks forward to the New as its fulfilment, and a New Testament which looks back to the Old as its preparation. In the nature of things the Old

[1] Overdale College, Selly Oak, Birmingham; 1s. 3d.

Testament was incapable of determining the events of the New, and yet Old and New together present a complex of history in which we see God at work for man's salvation. 'The confidence of Moses that he was divinely moved to promise deliverance and the manner of his justification; the immense fruitfulness of his work in the religious development that emerged from it; the wide variety of hopes expressed by Old Testament prophets that converged to find their fulfilment in Christ and His Church; the confidence of Christ and the Early Church that in them their fulfilment was to be found, in days when the world thought that confidence ludicrous, and the vindication of that confidence in objective fact—all this provides solid evidence that can deliver the Christian from any sense of intellectual shame in finding the hand of God in the Bible and in the history it records and in the persons concerned in it all.'

This, of course, is to rest the authority of the Bible not upon the sublimity of its teaching, nor even upon its ability to establish doctrine, but upon the alleged activity of God in history, of which it is the credible record. What if the historical foundations are insecure, or the interpretation of the history deluded or mistaken? At any rate Dr. ROWLEY is convinced that the historian is on firm ground, and he is nothing if not a consummately able historical critic. His hope that he may have been able in this short essay to make some contribution to the question that is not found in contemporary discussions seems justified. At least his suggestions will bear examination.

Yet another book has come from the distinguished pen of Dr. Albert C. KNUDSON, Dean Emeritus of the Boston University School of Theology. On this side of the Atlantic at least three of his books are well known. First, his exposition of the Religious Teaching of the Old Testament; second, his doctrinal work on God (covering the first half of the Christian system of doctrine); third, his doctrinal work on Redemption (covering the second half). The two last-named works, taken together, form an admirable treatise on Christian Doctrine from the liberal standpoint.

But Dr. KNUDSON is not merely a dogmatic theologian; he is a philosophical theologian as well. In his theistic philosophy he has been loyal to the personalistic tradition he inherited at Boston from B. P. Bowne. This is evident from a book he wrote on 'The Philosophy of Personalism,' and also from his recent publication —*Basic Issues in Christian Thought.*[1]

This book owes its origin to Dr. KNUDSON'S desire to meet and oppose the irrationalism of our age, both religious and anti-religious; on the one hand, naturalistic humanism; on the other, neo-orthodoxy. The idea of preparing such a volume had been in his mind for some time, but he reached a definite decision to do so only when he received an invitation to deliver a series of six lectures on the Quillian Foundation at Emery University.

The volume is true to its title, as the six questions discussed may indicate: Is faith reasonable? Is God personal and man truly free? Why does evil exist? How is God in Christ? How does God work in us? What is goodness?

In these times it is perhaps the third question that presses most heavily upon the human spirit; and so let us turn to Dr. KNUDSON'S discussion of it: Why does evil exist? or—in the precise title of the lecture—The Evils of Life and their Meaning. There is no problem here for the strict naturalistic determinist. For him evil serves no rational purpose, being the result of blind necessity. Only a believer in Divine goodness and human freedom struggles to find a rational solution of the problem of the existence of evil.

The problem is twofold. It is the problem of suffering or natural evil, and also that of sin or moral evil. Though the two problems involve each other, as a little reflection would show, Dr. KNUDSON treats them, so far as possible, separately in the interests of clear exposition. Let us follow his treatment of the first problem.

We begin by observing that the Christian view is opposed not only to that of naturalistic determinism, which looks upon the evils of life as necessary and inevitable and thus logically leads to an absolute pessimism; but also to that of Buddhism, which looks upon the evils of life as inherent in conscious existence and involves a pessimism which is profound but accompanied by an often intense consciousness of a transcendent spiritual reality. The Christian view of suffering is also opposed to that of Stoicism, which rejects the determinism or causal necessity of pure naturalism and also differentiates itself from a

[1] Abingdon-Cokesbury Press; $2.75.

nihilistic and pessimistic attitude to conscious existence and suffering, regarding reason as inherently good and the life according to reason as guaranteeing victory over life's evils.

Thus Stoicism was, like Christianity, fundamentally optimistic, but it fell short in two respects. In the first place, it virtually bifurcated Nature, in setting aside evil and suffering as a kind of irrational realm beyond the sway of universal reason. In the second place, it generated a species of spiritual aristocracy in which the human soul regarded itself as self-sufficient in face of the evils of life, offering them a proud defiance. But the faith that overcomes the world must be grounded in something deeper and more enduring than a proud and heroic spirit.

Five attempted solutions of the problem of suffering may be singled out in Christian thought. They are the Biblical, the Augustinian, the Leibnizian, the dualistic or finitistic, and the Kantian or agnostic.

In the Bible we find the retributive or penal view of natural or physical evil to be dominant in the Old Testament and the disciplinary or pedagogical view to be dominant in the New Testament. The penal view ran counter to the facts of human experience, since suffering is not always a punishment for sin. The disciplinary view is more in keeping with the conception of God as a Father rather than King and with a view of human destiny that comprises the hope of a life to come. But the question still remains as to how the great ills to which flesh is heir may be harmonized with the goodness and omnipotence of God.

Augustine put forward the theory that all natural evil is for punishment; it is a punishment for the sin of Adam, in which every individual person was a participant. This theory of a 'race man' and a 'race sin' is a case of the fallacy of the universal, as there is no objective reality corresponding to such universals. It is, however, still endorsed in conservative theological circles; while liberal or rational theologians sometimes use it as symbolic of the solidarity of the human race.

Leibniz declared that natural evil was inherent in finite existence, though the present world is as free from evil as the Divine reason permits. Thus the Divine reason takes the place in Leibniz's theory as the sin of Adam in Augustine's. One radical defect of the theory is that it fails to show why the evils of life are necessitated by the laws of reason.

The dualistic or finitistic theory denies the omnipotence of God and attributes the natural evils of life to His inability to prevent them. In this connexion Dr. KNUDSON cites the names of John Stuart Mill, William James, and H. G. Wells as those of 'amateur theologians' who have lent support to the theory of a finite God, but goes on to expound a novel theory of Edgar Sheffield Brightman. This thinker, who seeks to uphold the theistic and Christian view, finds a dualism not outside of but within God. He puts forward a theory of the 'Given' as a factor within the Divine nature which resists the Divine will and prevents the world from being as free from suffering as it otherwise would have been. Apart from the question of the validity of the distinction thus made between the nature and the will of God, the fundamental assumption of the theory may be questioned, that much of the world's natural evil does not and cannot serve a good purpose. Is it not better to say that we are ignorant of the Divine purpose than that there is limitation in the Divine power?

Immanuel Kant stands for an agnostic attitude toward the problem of suffering. But along with a theoretical agnosticism there went a positive practical theodicy. He saw in the world with all its dark and forbidding aspects a moral training school of mankind. And this Kantian doctrine concerning evil had wide vogue during the past century and is still the one most commonly held by Christian apologists. For what religion most earnestly seeks is victory over evil, not a complete explanation of it. 'That there is such an explanation,' concludes Dr. KNUDSON, 'we do not doubt; but it is known to God alone, and we are content to leave it with Him, being assured that it lies within the framework of His chastening and sacrificial love.'

Living Issues in Biblical Scholarship.

Divine Kingship and the Old Testament.

By Professor A. R. Johnson, Ph.D., University College, Cardiff.

It is almost needless to say that the current interest in the theory of divine kingship and its possible bearing upon the Old Testament springs in some measure from the work of J. G. Frazer, who thought that amid the welter of social custom and popular lore which has characterized the human scene it is possible to trace the process by which his hypothetical magician or rain-maker of primitive times blossomed out into a chieftain or king, who was regarded as possessing peculiarly sacred powers and standing in a strangely intimate relationship with the spirit realm or the realm of the gods.[1] With these peculiar powers, upon which the life of society was directly dependent, this potential god-man might be involved from year to year in a ritual marriage which was originally designed, on the principle of what Frazer called imitative magic or the theory that 'like' may influence 'like,' to promote the fruitfulness of the soil and the perpetuation of the community. What is more, with the waning of his powers through advancing age or at the more regular intervals marked by the changing seasons of the year he might also be faced with the threat of ritual death, which nevertheless contained within itself in one form or another the seed of revival and the safe preservation of his vital power. Ultimately, however, with the transition, as Frazer thought, from an age of magic to the era of religion, the rhythmic movement of the seasons and the accompanying alternation of growth and decay came to be linked causally with the lives of the gods and, most of all, with the influence of the young god of vegetation or spirit of the corn, whose annual marriage, death and resurrection now became the focal points of somewhat analogous rites. In the circumstances, therefore, it could hardly be without significance for Old Testament study and indeed the study of the Bible as a whole that Frazer found one of the most fruitful fields for speculation of this kind in the ritual and mythology which in ancient times governed, not only the cult of the great mother-goddess of Mesopotamia and her youthful lover the dying and rising god Tammuz, but also its counterparts in the worship of Adonis in Syria and Cyprus, of Attis in Phrygia and, to a lesser degree, that of Osiris in Egypt.

Nevertheless Frazer's work may hardly be held directly responsible for the actual developments in this field of study in so far as they affect the Old Testament; for he merely helped to provide a wider setting for the mounting interest in the religious aspects of kingship throughout the ancient Near East which was already proceeding *pari passu* with the growth of his own monumental studies. In fact it is safe to say that the main responsibility rests with H. Gunkel, who opened up a new era in the interpretation of the Psalter by his insistence upon the necessity of studying the religious records of ancient Israel from the standpoint of their literary forms and in the light of similar remains from the earlier and contemporary cultures of the Near East.[2] Gunkel's novel approach consisted in an attempt to classify the psalms according to their literary types while insisting that, although in his opinion the majority of the existing psalms were composed in circles which had freed themselves from the formal worship of the cultus, the different classes or types were to be regarded for the most part as clearly cultic in origin; and, while one may dispute the validity of one or two of his minor categories and occasionally his distribution of the psalms among the different classes, there is no gainsaying the soundness of his emphasis upon the existence of such types as the hymn, the communal lament and the corresponding song of thanksgiving, the individual lament and its complement in the individual song of thanksgiving, and even the composite pieces which he described as priestly or prophetic liturgies, all of which have unmistakable associations with the cultus.

In working out this classification, however, Gunkel made allowance for one group which, strictly speaking, does not form a literary type in the same sense as the rest but is composed of psalms which might equally well be distributed amongst the other categories. These are his so-

[1] *Lectures on the Early History of the Kingship* [1905]; *The Golden Bough: A Study in Magic and Religion*, 3rd ed. rev. [1911–15].

[2] See especially *Ausgewählte Psalmen* [1904], 4th ed. rev. [1917]; the article 'Psalmen' in *Die Religion in Geschichte und Gegenwart*, iv. [1913], 2nd ed. rev. [1930]; *Die Psalmen* [1926] and, with the co-operation of J. Begrich, *Einleitung in die Psalmen* [1933] in the series *Göttinger Handkommentar zum Alten Testament*.

called royal psalms, *i.e.*, Ps 2, 18, 20, 21, 45, 72, 101, 110, 132, and 144^{1-11}, all of which have as the focal point of their interest a kingly figure who must be explained as a native Israelite monarch of the pre-exilic period, if one would do full justice in each case to the language employed and the actual scene which this conjures up.[1] As Gunkel pointed out, there is ample evidence outside the Psalter to show that the king was thought to enjoy a peculiarly intimate relationship with Yahweh and so might play a leading part in public worship. As one who had been ceremonially anointed and thus commissioned for service he was known as the Messiah of Yahweh, and therefore might be regarded as sacrosanct and inviolable (1 S 26^{11}). The sanctuaries in Jerusalem and Bethel were undoubtedly royal temples (1 K 5^{15} [EVV 5^{1}]–7^{51}; Am 7^{13}); and, so far as the former was concerned, David himself had played a leading rôle in the festival at which the Ark was first carried up to Mount Zion (2 S 6), while Solomon was equally prominent in officiating at the dedication of the Temple itself (1 K 8). What is more, the king himself might offer sacrifice or have sacrifice offered on his behalf (*e.g.*, 2 S 6^{17} 24^{25}, 1 K 3^{4}), and there is sufficient evidence to show that public intercession of this kind was the normal procedure when the king and his forces were about to engage in battle (*e.g.*, 1 S $13^{9ff.}$, 2 Ch $14^{9ff.}$ 20^{1-30}). In the circumstances it is an obvious inference that these and other outstanding events which might be expected to occur in the life of a king provide the most likely setting for psalms which lead one to think of a royal figure in corresponding situations; and, as Gunkel went on to point out, this is reinforced by the fact that archæological investigation in both the Egyptian and the Assyro-Babylonian fields has brought to light a number of royal texts which were used unmistakably in a cultic context of this kind.[2] Accordingly Gunkel assigned these psalms to the anniversary of the founding of the Davidic dynasty and the royal sanctuary on Mount Zion (Ps 132), a king's enthronement (Ps 2, 101, 110), the anniversary of this or some other important occasion such as the king's birthday (Ps 21, 52), a royal wedding (Ps 45), the seeking of divine support prior to the king's departure for battle (Ps 20, 144^{1-11}) and the thanksgiving for his triumphant return (Ps 18). The novelty of Gunkel's treatment does not lie, of course, in his interpretation of the individual psalms, for this was nothing new.[3] It is to be found in the fact that these psalms are now treated, not in comparative isolation, but as a special class which, once it is recognized, enables one to arrive at a more fitting appreciation of the cultic rôle of the king.

Gunkel's point of view was early taken up by the Norwegian scholar S. Mowinckel, who published an attractive exposition of the royal psalms in the light of their Egyptian and Assyro-Babylonian parallels, and extended the class so as to embrace Ps 2, 18, 20, 21, 28, 44, 45, 60, 61, 63, 66, 68, 72, 80, 83, 84, 89, 101, 110, 118, 132, 144, and 1 S 2^{1-10}, 2 S 23^{1-7}.[4] In one important respect, however, Mowinckel's treatment marked a break with that of Gunkel, which, significantly enough, he admitted to be due to the influence of the Danish anthropologist, V. Grønbech. Gunkel had been content to regard the language used of the king in these psalms as due merely to *Hofstil* or stylistic borrowing on the part of the court poets; but under the influence of Grønbech's comparative study of the so-called primitive societies Mowinckel now became convinced that such seemingly exaggerated descriptions of the king as the 'son' of Yahweh (*e.g.*, Ps 2^{7}) or even in one famous instance, perhaps, as a 'god' in his own right (Ps 45^{7} [EVV ^{6}]) were the genuine expression of an important element in the faith and worship of ancient Israel, and that we have here evidence for a belief in some form of divine kingship. This thesis was later touched upon by Mowinckel in his famous series of studies in the Psalter, where a place was found for the king in the ritual of the New Year Festival at Jerusalem, as Mowinckel sought to reconstruct it on the basis, primarily, of the Babylonian *akitu* festival and the partially analogous ritual of the Osiris-Horus complex including, of course, the associated royal ideology.[5]

[1] In addition to the relevant sections of the works already cited, there is a popular treatment of this type of psalm under the title 'Die Königspsalmen' in *Preussische Jahrbücher*, clviii. [1914] 42 ff.; but unfortunately the writer has not had access to this article.

[2] For the most part Gunkel's earliest references in this connexion were to A. Erman, *Aegypten und aegyptisches Leben im Altertum* [1885] and M. Jastrow, *Die Religion Babyloniens und Assyriens*, i. [1905]; but with the rapid developments which were taking place in these fields of study they were soon augmented. Cf., for example, *Einleitung in die Psalmen*, 140 ff. Recent expert studies which merit special mention are R. Labat, *Le caractère religieux de la royauté assyro-babylonienne* [1939] and C. J. Gadd, *Ideas of Divine Rule in the Ancient East* [1948].

[3] The English reader will probably think at once of the interpretation of these psalms which is given in the classic little commentary by A. F. Kirkpatrick, *The Book of Psalms* [1902] in *The Cambridge Bible for Schools and Colleges*.

[4] *Kongesalmerne i det gamle testamente* [1916].

[5] *Psalmenstudien*, ii. [1922] 298 ff., iii. [1923] 78 ff., vi. [1924] 72 ff.

As is well known, this was the occasion, according to Mowinckel, when Yahweh year by year dramatically repeated His original triumph over the primæval chaos and made all things new. Following this victory, which was also a victory over the kings and nations of the earth who were the allies of the primæval chaos, the Ark, which was the symbol of Yahweh's presence, was borne in triumph to the sanctuary, where the God of Israel was then acclaimed as the proven, universal King. Having thus vindicated the faith of His followers and seen that, as we might say, they were 'all right' (√צדק) once again, He showed Himself prepared to restore their fortunes for the coming year, and thereupon renewed His covenant with them and with the House of David as represented by the reigning king, who was the governing factor in the maintenance of this right relationship between Yahweh and His chosen people and is now explicitly described by Mowinckel as an 'incarnation of the national god.'[1] Despite his emphasis upon the rôle of the king, however, Mowinckel saw no reason to make much use of the royal psalms in the reconstruction of this festival, and practically confined himself to Ps 132, which Gunkel, for example, had already linked with the anniversary of the founding of the Davidic dynasty and its royal sanctuary on Mount Zion. Accordingly it is not surprising to find that shortly afterwards H. Schmidt, who accepted Mowinckel's theory in principle, restated it with a slightly stronger emphasis upon the part played by the king, incorporating (in addition to Ps 132) Ps 2, 20, 21, $89^{1\text{-}3.6\text{-}19}$ (EVV $^{1\text{-}2.\ 5\text{-}18}$), 110 and 1 S $2^{1\text{-}10}$.[2]

This mounting interest in the religious aspects of Israelite kingship as seen against the colourful background furnished by the royal ideologies of the ancient Near East, which had come so strongly to the fore in the pioneer work of Gunkel and Mowinckel, now found quite a wealth of expression in a series of publications which included the important works on the messianic hope by L. Dürr[3] and H. Gressmann,[4] where the emphasis continued to be laid upon *Hofstil*, and a succession of general studies by E. R. Goodenough,[5] A. Lods,[6] and especially C. R. North,[7] all of which give due consideration to the rôle of the king as an active link between Yahweh and His people. Indeed the article by North requires special mention as an admirably clear and balanced survey of the problem as it stood at that time.

Moreover in the same year in which this article appeared there was being delivered the now famous and, in a sense, epoch-making series of lectures, which had been organized by S. H. Hooke and were ultimately published under his editorship,[8] on the supposed culture pattern of the ancient Near East in which, for example, the Babylonian *akitu* festival and the ritual and mythology of the Osiris-Horus complex, as well as the corresponding elements suggested by the new material from Ras Shamra (Ugarit), were thought to have their roots. In these lectures an attempt was made to study the ritual and mythology of ancient Israel from the standpoint of this assumed basic pattern, which was thought to contain the following elements :

(*a*) The dramatic representation of the death and resurrection of the god.
(*b*) The recitation or symbolic representation of the myth of creation.
(*c*) The ritual combat, in which the triumph of the god over his enemies was depicted.
(*d*) The sacred marriage.
(*e*) The triumphal procession, in which the king played the part of the god followed by a train of lesser gods or visiting deities.[9]

In the result, however, the traces of this hypothetical myth and ritual pattern (and it must be emphasized that it *is* purely hypothetical and has every appearance of being an over-simplification of the issue) were found to be very fragmentary so far as the Old Testament is concerned, and it is a striking fact that little consideration was given to the question of the royal psalms with their rich mythological features and the active rôle of the king in the cultus which they appear to presuppose.

At this point the interest shifts once again to Scandinavia, where Mowinckel's pupil H. Birkeland now published a monograph in which he advanced the argument that, for the most part, the 'enemies' which figure so prominently in the

[1] *Psalmenstudien*, ii. 301.

[2] *Die Thronfahrt Jahves am Fest der Jahreswende im alten Israel* [1927].

[3] *Ursprung und Ausbau der israelitisch-jüdischen Heilandserwartung* [1925].

[4] *Der Messias* [1929].

[5] 'Kingship in Early Israel,' in *Journal of Biblical Literature*, xlviii. [1929] 169–205.

[6] *La divinisation du roi dans l'Orient méditerranéen et ses répercussions dans l'ancient Israël*, Extrait du deuxième congrès national des sciences historiques, 14–16 Avril 1930 [1932].

[7] 'The Religious Aspects of Hebrew Kingship,' in *Zeitschrift für die alttestamentliche Wissenschaft*, l. [1932] 8–38.

[8] *Myth and Ritual : Essays on the Myth and Ritual of the Hebrews in relation to the Culture Pattern of the Ancient East* [1933].

[9] *Op. cit.*, 8.

individual laments and songs of thanksgiving are really foreigners, and that the 'I' who speaks is the king or, in some cases perhaps, the leader of the armed forces and, so far as the post-exilic period is concerned, a native governor or high priest.[1] While Birkeland undoubtedly overstates his case, it is not to be lightly dismissed, and it must certainly be borne in mind as opening up the possibility of a wider range of royal psalms than had hitherto been recognized.[2] What is more, in the following year Mowinckel's viewpoint was reinforced by J. Pedersen, whose first volume on the life and culture of ancient Israel, with its equally strong dependence upon the views of Grønbech, had already furnished Mowinckel with welcome support[3]; for Pedersen now published the second volume of this important work, in which he definitely came out on the side of Mowinckel by treating the Israelite kingship and the more obvious royal psalms along the same general lines.[4]

At about the same time the present writer, who had been examining the Psalter from an entirely different angle (*i.e.*, that of a comparative study of Greek and Israelite ideas of life after death), found himself forced into a partial acceptance of Mowinckel's views together with a greater emphasis upon the rôle of the king in the New Year Festival through reading the discussion of the √חיה in the challenging work of W. W. Baudissin on the Adonis-Esmun-Tammuz relationship and its possible bearing upon the conception of Yahweh as 'a *living* God.'[5] Taking his stand upon the view that Ps 2, 18, 89, 110, 118 and 132 are all royal psalms, he advanced the thesis[6] that the New Year Festival, in the modified form of Mowinckel's theory which the writer is prepared to accept,[7] was rooted in the pre-Davidic cultus of אֵל עֶלְיוֹן (R.V. 'God Most High'), and that in the ritual drama the kings or nations of the earth, who represented the forces of darkness and death as opposed to those of light and life, united in an effort to destroy Yahweh's chosen people by slaying the Davidic king upon whom its vitality and indeed its survival as a social body was held to be dependent. At first the king, who is described as the Son, the Servant, and the Messiah of Yahweh, was allowed to suffer defeat and as a result was nearly engulfed in the waters of the Underworld, but at the last moment, after a plea of loyalty to the Davidic covenant and an acknowledgment of his ultimate dependence upon Yahweh, he was delivered by the personal intervention of the Most High and brought back in triumph to the land of light and life. Such a restoration to life, however, was in a sense a rebirth; it was a sign that this suffering Servant and humble Messiah had been adopted once more as the Son of the Most High or, to express this vitally important rôle in another way, that he had been reinstalled in office as priest 'after the order of Melchizedek.' Accordingly the survival and indeed the prosperity of the nation, for which the king was directly responsible, found provisional assurance for yet another year. The fact, however, that the writer was invited to deliver his findings as one of a second series of lectures, organized and subsequently edited by S. H. Hooke, on the relation between myth and ritual in the ancient Near East appears to have caused considerable misunderstanding, and it seems necessary to add that one must be on one's guard against exaggerating the degree to which this thesis fits

[1] *Die Feinde des Individuums in der israelitischen Psalmenliteratur* [1933].

[2] Cf., for example, Mowinckel's long review of Birkeland's work in *Norsk Teologisk Tidsskrift*, xxxv. [1934] 1–39; also the sympathetic reception given to it by N. H. Ridderbos, *De 'Werkers der Ongerechtighed in de individueele Psalmen* [1939], although the latter would think more often in terms of internal enemies (*vide* the summary in German, 351–355).

[3] *Psalmenstudien*, ii. 298 ff., citing *Israel*, i-ii. [1920], *i.e.* the original Danish edition of *Israel: Its Life and Culture*, i-ii. [1926].

[4] *Israel*, iii-iv. [1934], *e.g.*, 61 ff., 323 ff.; English Translation [1940], 76 ff., 428 ff.

[5] *Adonis und Esmun. Eine Untersuchung zur Geschichte des Glaubens an Auferstehungsgötter und an Heilgötter* [1911]. The writer would here pay tribute to the fact that, while there is much in this work with which he strongly disagrees, it furnished a major crisis in his life in that it involved him in a complete reorientation of his views concerning the Old Testament and therefore, in many ways, the whole Bible.

[6] 'The Rôle of the King in the Jerusalem Cultus,' in *The Labyrinth. Further Studies in the Relation between Myth and Ritual in the Ancient World* (ed. S. H. Hooke [1935]), 71–111.

[7] While there is much that is cogent in the criticism which has been levelled against Mowinckel's theory (*e.g.*, most recently by N. H. Snaith, *The Jewish New Year Festival: Its Origins and Development* [1947]), it is by no means unanswerable, and there is good reason to believe that in principle the theory is sound. For example, the list of parallels between Ps 93, 96–98 and Is 40–55, which is offered by Snaith as evidence that these psalms are dependent upon Deutero-Isaiah, may be held with more probability to imply quite the reverse. However, as it is impossible to deal with the question here, the writer must be content for the time being with the statement that he offered a defence of his own modified acceptance of Mowinckel's theory at the Jubilee Meeting of the Society for Old Testament Study [January, 1950].

into the general myth and ritual pattern which Hooke advocated in the earlier work.[1] There is nothing whatsoever in the writer's argument to suggest that Yahweh was regarded as a dying and rising god and that the king played His part or in fact that of any god in the ritual described.[2]

Meantime a very different attempt to reconstruct the rôle of the king at the New Year Festival was being made by J. Morgenstern, who sought to prove that at dawn on each New Year's Day, when the first rays of the sun marked the fact that the 'Glory' of Yahweh was entering the Temple, the king or his surrogate, acting as chief priest of the nation, made his way into the holy of holies and, censer in hand, thus penetrated to the very presence of Yahweh for the purpose of securing, apparently at some personal risk, the fire necessary for rekindling the flame upon the altar, which had previously been extinguished for the occasion.[3] The theory is ingenious and, like all Morgenstern's work, interesting and suggestive; but the evidence advanced is too circumstantial and, on the whole, too strained to carry much conviction. In any case, as the argument is concerned with ritual rather than mythology it adds little to our knowledge of the way in which the king's personal relations with Yahweh were envisaged.

At present the focus of interest has again shifted to Scandinavia and this time to Sweden, where the so-called 'Uppsala School,' under the vigorous leadership of G. Widengren and I. Engnell, is seeking to pursue the whole subject more thoroughly and more systematically than in the work of what has come to be known as the 'Myth and Ritual School.' A methodical treatment of the Biblical material has been promised by both Widengren[4] and Engnell,[5] but up to the time of writing neither of these has appeared. The latter, however, has offered a general survey of the supposed myth and ritual pattern as he seeks to reconstruct it for the whole of the Near East, giving additional attention to the Hittites and the wealth of material now available from Ras Shamra; and he has appended to this a summary indication of his findings concerning the Old Testament.[6] The most novel element in his main argument is the view that the fertility aspect of a primitive High God was split off into a fertility god—'the young god'—in such a way that more often than not the original identity was not completely lost; and, this being the case, the king, who was an embodiment of the dying and rising god, might also be an incarnation of the High God. For the rest Engnell's argument follows much the same general lines as those laid down by Hooke; and the main criticism of his work, as in the case of his predecessor, must be that we have here an over-simplification of the problem.[7] Finally his survey of the line which he is taking in his treatment of the Biblical material indicates that the work in question is likely to be an extension within this context of the main line of development which has been sketched in the foregoing pages. Time must tell to what extremes Engnell may go; but the indications are that they will be many, an outstanding instance being the likelihood of a widespread emphasis upon the motif of the descent to the Underworld which is so common in the Psalter.[8] Indeed, if the royal ideology is

[1] See also *The Origins of Early Semitic Ritual* [1938].

[2] Cf., for example, G. Widengren, 'Konungens vistelse i dödsriket. En studie till Psalm 88,' in *Svensk exegetisk årsbok*, x. [1945] 78 f.; A. Haldar, *Studies in the Book of Nahum* [1947], 154.

[3] 'A Chapter in the History of the High-Priesthood,' in *The American Journal of Semitic Languages and Literatures*, lv. [1938] 1–24, 183–197, 360–377; *Amos Studies*, Parts i, ii, and iii [1941], 127–160; *Hebrew Union College Annual*, xii-xiii. [1937–8] 1–34.

[4] *I.e.*, *King and Saviour*, i, according to the statement in the preface to *Mesopotamian Elements in Manichaeism=King and Saviour*, ii. [1946].

[5] Cf. *Studies in Divine Kingship in the Ancient Near East* [1943], 174–177.

[6] *Op. cit.* Cf. *Gamla Testamentet. En traditionshistorisk Inledning*, i. [1945] 109 ff. See also Widengren, 'Det sakrala kungadömet bland öst- och västsemiter,' in *Religion och Bibel*, ii. [1943] 49–75; 'Hieros gamos och underjordsvistelse. Studier till det sakrala kungadömet i Israel,' *ib.*, vii. [1948] 17–46. The complexity of the problem, even for those who are prepared to think in terms of some kind of 'pattern,' now finds ready illustration in the very different approach to what is described as 'the seasonal pattern' which is offered in a summary but stimulating and suggestive way by T. H. Gaster, *Thespis: Ritual, Myth and Drama in the Ancient Near East* [1950]. Cf., too, the same writer's review of Engnell's work in *The Review of Religion*, ix. [1945] 267–281.

[7] Cf. the valuable corrective offered by H. Frankfort, *Kingship and the Gods. A Study of Ancient Near Eastern Religion as the Integration of Society & Nature* [1948], although there is here an opposing tendency to exaggerate the differences in the respective fields at the cost of the similarities, which comes out very clearly in the epilogue with its thoroughly one-sided appraisal of the kingship in Israel. On the other hand, while the author may himself be charged with over-simplification, there is point in his claim that, whereas in Egypt the Pharaoh was 'the god incarnate,' in Mesopotamia the king was thought of, rather, as 'the chosen servant of the gods.'

[8] *E.g.*, Ps 18, 22, 49, 88, 89, 116 and 118 (as cited in the first work referred to in the following note), several of which the present writer himself used in the elaboration of his own theory. See, however, the warning contained in the last paragraph of this article.

found to occupy so key a position in man's thought of the Godhead, its ramifications are liable to be found almost anywhere.[1] In the meantime A. Bentzen has given a valuable review of the position from the Scandinavian side together with a rapid survey of the psalms for the purpose of discovering those which may justifiably be used for the elucidation of the problem before us.[2]

The energy and enthusiasm of the Uppsala School seem boundless, and there can be no doubt that we have here a factor to be reckoned with in the prosecution of both Old and New Testament studies. Nevertheless, despite an obvious community of interest and a general sympathy with what is being attempted, the present writer has grave misgivings, save in the case of Bentzen and to a less degree Pedersen, concerning the normal Scandinavian approach to the question under discussion. Both in the case of Mowinckel, where the tendency is even more prominent in the use of comparative data from the anthropological field than from the archaeological field, and in the case of the Uppsala School, where the latter feature is the more prominent, one cannot but feel that the approach is being made from the wrong direction. It is right and proper, of course, to use such material for the light which it may throw upon the Old Testament, and the present writer is constantly glad to do so. Nevertheless the approach should surely be outwards from the latter rather than inwards from the former; otherwise, instead of following the path of exegesis, we shall be likely to stumble into the pitfall of eisegesis with all that this may involve in a failure to recognize what may be distinctive in the material under review.[3] Thus the descent to the Underworld and the struggle with the powers of darkness and death, which comes out so clearly in the royal psalms, must not be regarded as necessarily peculiar to this context and, therefore, an unmistakable sign in any psalm of the presence of royal ideology either in its original form or as a result of democratization.[4] It must be studied in the light of what the Old Testament as a whole may have to tell us about the way in which the Israelites looked upon 'life' and 'death' and the degree to which a struggle between the two realms may have been a normal feature of Israelite thought concerning man.[5] Similarly the Israelite conception of kingship should find its elucidation primarily from what the Old Testament has to say in general concerning man and his relations with the Godhead; and until we are reasonably clear on this point we shall do well to avoid on principle the widely indeterminate expression 'divine kingship' and content ourselves rather with the more neutral expression 'sacral kingship.'[6] Accordingly, bearing in mind the fact that our evidence is largely confined to the Southern Kingdom, the most

[1] Cf., for example, 'Kain och Abel. En rituell interpretation,' in *Svenska Jerusalems Föreningens Tidskrift*, xlvi. [1947] 92–102, where Eve's original rôle becomes that of the great mother-goddess, while the figures of Abel and Cain are found to conceal respectively the sacral king in his character of the dying and rising god and the priest whose function it was to commit the ritual murder. It is difficult not to feel that the argument in this case is very strained; but, as the present writer hinted in the work referred to earlier in the text, there may be more to be said for a connexion of some kind between the royal ideology discernible in the Psalter and the conception of the Suffering Servant in Is 40–55. Cf. Engnell's article 'Till frågan om Ebed Jahve-sångerna och den lidande Messias hos "Deutero-jesaja,"' in *Svensk exegetisk årsbok*, x. [1945] 31–65, and the revised English translation in *Bulletin of the John Rylands Library*, xxxi. [1948] 54–93. Considerations of space make it impossible to offer many illustrations of the way in which the royal ideology, as seen by the Uppsala School, colours the thinking of its members; but another typical example may be found in *Svensk exegetisk årsbok*, xii. [1947] 263–286, where Bo Reicke tries to show that the same motif may be discerned in Mic 7.

[2] *Det sakrale kongedømme. Bemærkninger i en løbende diskussion om de gammeltestamentlige Salmer* [1945].

[3] This point was drilled into the writer during his early post-graduate days by Professor Eissfeldt, and the passing years have left him with an increasing sense of gratitude for this insistence upon a simple but extremely important principle. Cf. North, *op. cit.*, 35, apropos Mowinckel's treatment of the Israelite conception of kingship: 'Mowinckel surely commits the fallacy of arguing to particular conclusions from a very debatable major premise: he interprets O.T. religion as a whole by working inwards from the wide circle of a primitive and general Semitic *Umwelt*, instead of outwards from the centre of the prophetic consciousness.' This is well said, although the present writer is not very happy about the last phrase, which seems to stand in need of further definition. The failure to observe this simple principle is the grave defect of the useful article by R. Patai, 'Hebrew Installation Rites. A Contribution to the Study of Ancient Near Eastern-African Culture Contact,' in *Hebrew Union College Annual*, xx. [1947] 143–225.

[4] Cf. Widengren, 'Konungens vistelse i dödsriket. En studie till Psalm 88,' in *Svensk exegetisk årsbok*, x. [1945] 66–81.

[5] Cf. the writer's monograph, *The Vitality of the Individual in the Thought of Ancient Israel* [1949].

[6] Cf. Widengren, *Religionens vä'ld* [1945], 249.

that the present writer is prepared to say with regard to the point at issue is that in Israelite thought the king was a *potential* 'extension' of the personality of Yahweh[1]; and here all the emphasis lies upon the word in italics, for to say more is to overlook the significance of the covenant relationship between Yahweh, as the Godhead, and the reigning member of the House of David.[2]

[1] Cf. the writer's monograph, *The One and the Many in the Israelite Conception of God* [1942], 37.

[2] A discussion of the possible influence of the royal ideology upon the development of the messianic hope and the justification for using the term 'messianic' in other than its normal eschatological sense, although of first importance, lies outside the scope of this short article which is concerned with the Old Testament data concerning the actual kingship in Israel.

Literature.

CHRISTIAN CREEDS.

The Rev. J. N. D. Kelly, Vice-Principal of St. Edmund Hall, Oxford, and University Lecturer in Patristic Studies, has given us in his recent book, *Early Christian Creeds* (Longmans; 26s. net), a systematic exposition of the rise, development, and use of credal formularies in Early Church History. The work is intended to meet the requirements of the theological student and the general reader. That it should be a careful and competent piece of writing was only to be expected by those who are aware of the author's scholastic record and academic standing.

Let us first notice the contents of the book. It begins with an account of the credal elements in the New Testament, and proceeds to an enquiry into the relation of creeds to the rite of baptism. Then is traced the movement toward uniformity in the faith. Then comes a discussion of the Old Roman Creed (ancestor of the Apostles' and other Creeds); and after that a comparison of Eastern and Western Creeds. So far the book has been concerned with local as distinguished from synodal or conciliar creeds, but there now follow chapters devoted mainly to an elaborate and intimate consideration of the Creed of Nicæa and the Niceno-Constantinopolitar Creed (misnamed the Nicene Creed); while the book closes with a lengthy account, theological and historical, of the story of the fortunes of the Old Roman Creed, culminating with its acceptance throughout Europe in the form of the Apostles' Creed.

The opinion is expressed in the 'jacket' that the book should prove to be a standard work. It is certainly a readable and reliable book, and it exhales an atmosphere of authentic scholarship and sound learning. It embodies too the results of much discriminating study and research. But whether it will become a standard work will depend in no small measure on whether the author's contention is generally allowed that he has something original and of value to contribute to his subject.

Personally I am inclined to think that it is so, and that this work has already set Mr. Kelly in the first rank of Anglican patristic scholars. While the whole book reflects remarkable ability and independence in the expositions, its distinctive merit appears to lie in its handling of the chief problems that have gathered round the two great Creeds of the Early Church, the so-called Nicene Creed and the Apostles' Creed.

Take the first-named. No doubt Mr. Kelly states a conservative view in his exposition of the relation of the so-called Nicene Creed (C) to the Creed or Faith of Nicæa (N), when he declares that the only object of the Council of 381 was to restore and promote the Nicene faith, but that in doing so it availed itself of the formulary now known as C. But in reaching this conclusion he has to show grounds for rejecting on the one hand the Hort-Harnack hypothesis of a purely accidental association of C with the Council of 381, and on the other E. Schwartz's hypothesis that the Council actually propounded in C a new creed of its own; and in the course of the discussion he appears to have given 'renewed weight and additional clarity' to what is essentially a conservative position.

Take again the second-named of the two great Creeds, the Apostles' Creed (T). Here the chief problems concern the theological and doctrinal aspect of the Apostles' Creed as compared with the Old Roman Creed (R) and its historical origin and emergence as an independent creed of European authority. In dealing with the first problem Mr. Kelly shows great theological insight and with the second acuteness of historical judgment, while here (as elsewhere throughout the book) one is impressed by the massive learning displayed in the discussions.

In Mr. Kelly's opinion the redaction of R of which T was the result did not take place at Rome

(as A. E. Burn contended it did) but received its final form in the Frankish Empire (perhaps in S.W. France) in the late sixth or seventh century. It was adopted at Rome some time after A.D. 900. 'In persuading Rome to accept a new baptismal confession, the Church beyond the Alps was merely handing back to her, enriched and improved, that same venerable rule of faith which she herself had compiled in the second century as an epitome of the everlasting Gospel.'

One might add that the style is graceful and genial, and that the references are carefully documented, and the book is provided with a good index.

W. FULTON.

PASTORAL LEADERSHIP.

The author of *Pastoral Leadership* (Abingdon-Cokesbury; $3.00), Mr. Andrew W. Blackwood, claims that this book is based throughout on pastoral experience and it certainly has the characteristics of sincerity and objectivity. It is sumptuously produced, and the scale is large, perhaps too large for the contents, and offering temptations to repetition. The division into two parts, concerned respectively with 'The Pastor as Executive' and 'The Pastor as Organizer,' leads to some overlapping, but, as the author says, this is perhaps better than 'overlooking.' Differences of attitude on the two sides of the Atlantic will, of course, be immediately apparent, but it would be a great pity if the counsels in this book were on this account to be dismissed as irrelevant. Also, young persons of an independent way of thinking should note that it is assumed that the minister's wife is just as deeply committed to the pastoral vocation as the minister himself.

In the opening chapters the ideal of the ministry is set high, and in the first half of the book the author deals with the tension between the ideal and the actual. As an executive the pastor will have to make the best of an existing situation, and he should not be in too great a hurry to change the *status quo*, even though this is translatable as 'the mess we're in.' As regards church buildings it is not essential that there should be a chancel rather than a central pulpit, and as to the more subtle and more elusive aspects of a situation, wisdom often lies in preventing a problem from arising rather than in dealing with it after it has arisen. In any case, the recurring refrain of the author is that problems can always be turned into opportunities.

The young minister should not be too much of an individualist. Even though he belongs to an ultra-democratic denomination in which the idea of episcopal guidance or of superintendence is anathema, he should not despise the advice of a more mature mind. The contentment—or otherwise—of the pastor with his equipment, his relations with congregational boards and committees, with the organist, with the church school and women's associations, are usefully discussed. The supreme necessity of a sense of vocation is earnestly and repeatedly stressed; and, this being assumed, a good deal of the rest of the first part might be summed up by saying that, while the author has not many points of affinity with Sydney Smith, he would have agreed with him in the dictum that 'an ounce of mother wit is worth a pound of clergy.'

An excellent chapter in the second part deals with suggestions as to the conservation of newly added members, and combats the idea that religious education comes to an end with 'joining the Church.' Other relevant topics discussed are the possibility of a grouping system in large congregations, the chairmanship capabilities of the minister, the preparation of the budget so that a fitting ratio may be established between internal and external expenditure, the arrangements for the Annual Meeting so that it may be prevented from being either a headache or a heartache. Many warnings of various perils are given, most of them worthy of attention, but the value of the book lies in its positive guidance for churches desiring to go forward. And the 'cloud of witnesses' in each congregation is reverently remembered.

W. S. URQUHART.

THE PARSON IN ENGLISH LITERATURE.

It is surprising how many of the stories that form a kind of folklore which is passed from hand to hand centre round the Church and its ministry. That is no bad sign, indicating that these hold, or held, a very real place in our people's life and thinking. It has occurred to Mr. F. E. Christmas to compile *The Parson in English Literature*: A Galaxy of Clerical Figures gathered from the Writers of Six Centuries (Hodder and Stoughton; 12s. 6d. net). Here, too, the field is wide indeed. And, as we are told with truth in a brief Foreword and a thoughtful and penetrating summing up, one simply has to pick and choose among the claimants for inclusion. This is a colourful selection beginning with Langland and brought right down to the present day. Some things seem to have forced an entrance: and there are odd gaps that stare at one. Indeed, although there are quotations not a few in this many-sided book which may seem to refute this, perhaps it is not unfair to say that the compiler seems to be not vastly interested in the spiritual side of the

parson's calling. We have not a little space given to Sterne's Yorick, and Thackeray's Charles Honeyman, to Dickens' Chadband, and Trollope's Mr. Slope, and the like—which is right and fitting, and indeed inevitable. But one covets the inclusion of more passages of another kind, like Gibbon's tribute to William Law or Shakespeare's

> Who hath not heard it spoken
> How deep you were within the books of God ?
> To us, the speaker in his parliament ;
> To us the imagin'd voice of God himself ;
> The very opener and intelligencer
> Between the grace, the sanctities of heaven,
> And our dull workings.

But that may sound ungrateful.

A. J. Gossip.

THE ENTHRONEMENT OF LOVE.

The Fellowship of Reconciliation has published quite a number of books in which the point of view of the Christian Pacifist is set forth. The latest of these, *The Enthronement of Love* (Fellowship of Reconciliation ; 6s. net), is written by Mr. John Ferguson, M.A., B.D., Lecturer in Classics at Durham University. There is a Foreword by Canon Raven in which he refers to ' one primary issue, pacifism or suicide.' By no means all of us would represent the issue in that particular way. The book itself is a challenge to Christian thinking, as it sets out to be. Hard things are said about the reaction of the churches to the new position created to-day, the Anglican Report (The Church and the Atom) coming in for very strong criticism in particular, and there seems to be lacking sufficient understanding of the complexity of the issues that have to be decided upon. The non-Pacifist has experienced a good deal of heart-searching also, and he is not to be set aside as deficient in spiritual understanding. To Mr. Ferguson's credit be it stated that he admits the sin of spiritual pride to be one to which Pacifists are specially prone. His own writing is admirable both in tone and in temper, and is notable in addition for the effort he makes to be constructive. Whether one agrees or disagrees, the book is well worth reading as a fresh presentation of a subject that is certainly ' live.'

R. J. Wedderspoon.

IN HONOUR OF DR. HUGH MARTIN.

A worthy and well-merited tribute to Dr. Martin on his retirement from the editorship of the Student Christian Movement Press is a symposium dedicated to him, and entitled *The Enduring Gospel* (S.C.M. ; 7s. 6d. net). More than some such collections it achieves a unity in presenting from the standpoint of the S.C.M. the gospel in relation successively to the Old Testament, the New Testament, the World, the Church, the Contemporary Mind, the Student, and the Common Man.

The essays are all worth thoughtful consideration. Canon Richardson's is controversial in asserting, from a neo-conservative position, a distinction between Christ and the Gospel. One prefers the phrase in Bishop Cockin's essay ' Him who is Himself the Gospel.' Was it not because of His own growing realization of this that Jesus passed from proclaiming and preaching about the Kingdom to the assumption of a personal function in its inauguration ?

On page 36 clarity demands the insertion of a word like ' many ' before ' Hebrew Scriptures.' On page 47 the word ' observe,' in italics, is probably a misprint for ' obscure.'

Canon Tatlow's Foreword is a fine record of Dr. Hugh Martin's activity and accomplishment in the service of the S.C.M. But it is a pity to force upon every reader the intimacies of its ' Hughs ' and ' Johnnies.'

R. W. Stewart.

CRUSADER BOOKS.

The Epworth Press are to be congratulated on their issue of the four little scarlet booklets at half-a-crown which share the common title of Crusader Books. They are designed for the minds of adolescents which may be described with all kindness and sympathy as sometimes earnest, sometimes casual, inquiring, critical, often impatient and callow.

What can be hoped for in most of these young folk and indeed in the average person of any age is just that, in addition to the insight and understanding that is the natural fruit of genuine religious experience, they should possess some very general idea of what Christianity is, how it meets arguments against its truth, what is the reply to the agnosticism which undermines belief in spiritual realities and ethical aspirations. To be of any use for this purpose such little books must in their compact comprehensiveness avoid the sausage structure without being a mere froth of superficialities. In untechnical language they must, with all their brevity, make intriguing contact with the big questions and give vivid glimpses of the problems that exist, being simple without being shallow, candid in the repudiation of old mistaken views and the recognition of places where opinion is divided or knowledge limited or truth still to discover.

These Crusader Books so brilliantly pass such

tests that one would hope for them the widest possible circulation among those who have this kind of teaching and learning to do.

In deft, easy, forceful English, never trying to be 'bright and breezy,' Mr. Geoffrey H. Crosby, M.A., gives *A Bird's-Eye View of Christianity* which is a masterly statement from the historical standpoint of what Christianity is, admirable in its swift condensations and judicious selection of salient points. The same unqualified praise is due to Mr. H. Trevor Hughes' *Why We Believe*, which more from the critical and apologetic angle surveys the basic elements in Christianity, belief in God, the personality of Jesus, the Church and the churches. *Ideals and Realities*, by Professor T. E. Jessop, M.A., B.Litt., is narrower in scope putting in a most attractive way the case for believing in a religious interpretation of life, recognizing the validity of moral standards and spiritual ideals. The remaining booklet, *Pertinent Christianity*, by Mr. John Bramley, replies to a number of ways in which the assertion is made that Christianity is irrelevant to modern life. Perhaps inevitably, good as the treatment is, the method chosen makes the writing a little distracted in achieving its central purpose.

Altogether both by their matter and by the example they set in style and lay-out, these Crusader Books should do outstanding service in the work of popularizing sound elementary knowledge of theology and leading to and confirming faith.

R. W. Stewart.

Day by Day We Magnify Thee, compiled and translated by Margarete Steiner and Percy Scott (Epworth Press; 12s. 6d. net), a book of daily meditations, based on Luther's writings and arranged in the order of the Christian Year, should deepen the mutual understanding of the different branches of the Church. Perhaps we have been too exclusively concerned with the intellectual aspects of the Lutheran theology, and have allowed ourselves to be influenced overmuch by its negations and dualisms; and this book will enable us to appreciate the unities of the Christian faith which lie deeper than doctrinal differences and inspire the worship both of the individual and the community. The selections seem to have been made with discrimination, and most of the passages have hitherto been untranslated into English.

In Search of Unity (Epworth Press; 6s. net) is a comparative account of the tenets of the leading churches designed for youth discussion in connexion with the Œcumenical Movement, and written by a team of youth leaders. The Anglican statement, which is made from an Anglo-Catholic standpoint, repeats the common error of attributing the ruinous state of ancient Scots churches to wanton destruction at the Reformation; and it ignores the breach in Episcopalian 'apostolic succession' caused by the absence for a long period in the English Church of Catholic 'intention' in the consecration of bishops. And the explanation of the restoration of Presbytery in Scotland under William and Mary as an anti-Jacobite manœuvre is nonsense; it was the recognition of the general religious attitude of the Scots people.

Rabbi Dr. Solomon Goldman, of Chicago, has set himself the enormous task of writing a kind of Commentary on the Old Testament, under the general title, *The Book of Human Destiny*, in what may ultimately fill thirteen large volumes. So far Messrs. Harper and Brothers, New York, have published two volumes, the first introductory, *The Book of Books: An Introduction* ($3.75), and the second on Genesis, *In the Beginning* ($5.00). The most striking features of both volumes are the sections entitled 'Echoes and Allusions' (vol. I, pp. 227; vol. II, pp. 603), in which Dr. Goldman has ransacked the world's literature for quotations bearing on his themes. For the rest, the volumes contain introductory chapters on such subjects as historical background and authorship, together with (in the Genesis volume) selections from the text (fifty pages) and a Commentary (one hundred pages), and compendious bibliographies. Dr. Goldman has no patience with Wellhausenian criticism, and he is particularly severe on Breasted's 'The Dawn of Conscience.' Not that he is exactly a fundamentalist; indeed, he approves in general of the work of Cassuto, who has proposed that Genesis was compiled by a writer of genius in the later years of David's reign. The 'Echoes and Allusions' compel admiration for Dr. Goldman's amazing industry, but at the present rate of dollar-exchange these volumes are luxuries which British readers can ill afford.

Why Men Believe in Jesus Christ, by the Rev. D. W. Cleverley Ford, A.L.C.D., B.D., M.Th. (Lutterworth Press; 3s. net), is a concise, comprehensive compendium of the facts of Christian faith and life.

The Catholicity of Protestantism (Lutterworth Press; 5s. net), edited by R. Newton Flew and Rupert E. Davies, is a Report presented to the Archbishop of Canterbury by a group of English Free Churchmen. It is some time ago since, on the Archbishop's own invitation, this work was undertaken. The questions before the group

concerned the conflict of 'catholic' and 'protestant' traditions in the West—whether, and to what extent, these traditions were conflicting or complementary; how, if at all, they could be held together within one church. The book is in some sense a reply to the pamphlet, 'Catholicity' [1947], in which a group of Anglo-Catholic theologians answered the same questions. In a Foreword the Archbishop expresses the hope that the effect of these two documents will be to encourage the advance toward full inter-communion; he does not think that the time for full reunion is yet in sight. The Report itself suggests that the underlying causes of the differences between 'catholic' and 'protestant' lie in the doctrine of the Nature of Authority and in the attitude of the separate communions to tradition; that the chief point at which the contrast or conflict crystallizes affects the doctrine of the Work of the Holy Spirit in the Church; and that a synthesis at such points is at least possible, though not at present hopeful. But the hope is expressed that action will soon come which will be a reassurance that a communion which includes both the 'catholic' and the 'protestant' tradition, such as the Church of England or the Church of South India, is in reality one. Much will depend on the reaffirmation, by the various provinces in the Anglican communion, of the welcome which has been given by the Lambeth Fathers to the Church of South India.

In 1901 Mr. Arthur S. Way, M.A., produced a translation of the Pauline Epistles under the title, *The Letters of St. Paul*, the publishers being Messrs. Macmillan and Co. Six subsequent editions appeared between 1903 and 1935. And now an eighth edition has appeared, the publishers being Messrs. Marshall, Morgan and Scott. The price is 7s. 6d. net. A translation of the Epistle to the Hebrews was added in the second edition and is embodied in the present volume. The whole work is intended to set before English readers not so much a translation in modern English as one which brings out clearly the meaning of the original; and it might quite well be described as a condensed—but a very condensed—commentary. An unusual but useful feature of the translation is the way in which poetical passages (of the nature of hymns) are not merely printed as such but prefaced by emphatic headlines. Mr. Way supplied a brief introduction to each 'letter,' following the chronology adopted by Conybeare and Howson.

It is good news that a third edition of *Comparative Religion* by that master of the subject, the Rev. A. C. Bouquet, D.D., has been issued. For it is a remarkable book. A Pelican Book, costing only 2s. 6d., into its three hundred pages is packed a mass of dependable knowledge; and it is all set down by a born teacher who makes the rough places plain for stumbling feet. It is impossible to review so full a book. Matters of moment are dealt with on every page; and nothing is shirked. Enough, perhaps, to say that though the number of books on Comparative Religion must be legion, this is, probably, as fine an introduction to it as exists.

And not a few of the books upon the subject are excellent. Here, for example, comes an admirable volume—*The World's Religions* (Inter-Varsity Fellowship; 7s. 6d. net), consisting of a series of studies by real experts. It is a living book, notably fresh and at times markedly original in its approach. To name only one at random, the chapter on Judaism brings home with vividness what his faith means, and is, to the Jew of to-day. And sentences that make one pause are dropped casually in the bygoing: 'The Bible is one of the most widely read books in modern India.' 'Of the seventeen million Jews who lived in 1933 hardly eleven million have survived.' This is a book that merits attention.

The Rev. J. M. Bates, M.A., Minister of Karori Presbyterian Church, Wellington, New Zealand, was chosen by his General Assembly's Committee on Doctrine to expound the truths which the Church believes and stands for. The result appears in *A Manual of Doctrine* (Presbyterian Bookroom, Christchurch, New Zealand; 9s. 6d. net). The book may be regarded as an official publication, and is primarily intended as a layman's textbook and a basis for instruction of communicants. Though addressed directly to the people of the Presbyterian Church of New Zealand, it is so free from special denominational emphasis that it may well find its way beyond that Church's boundaries. In fact, many Christian teachers and preachers anywhere within the English-speaking world might turn with some profit to these pages.

As the author explains, he has divided his material into three parts corresponding to three different fields of interest. First, the preliminary questions about religion and Christianity, in order to explain how the Christian believer stands in relation to the general mind of our time. Second, the principal doctrines of the Christian faith (in the order: God, Jesus Christ, Man, The New Life in Christ, The Holy Spirit, The Church, The Sacraments, Christian Behaviour, The Trinity). Third, a section devoted to the practice of Christianity (Worship, Prayer, Work in the Church, Witness). It is mostly in this section

that the denominational emphasis is to be found. But the book as a whole should admirably serve its main purpose of providing a popular handbook of Christian theology, especially as it is to be commended for the simplicity and directness of its style.

Many books have been written on the question of Communism and Christianity. A new departure is made in *Communism and the Churches* (S.C.M. ; 4s. net), by Mr. J. B. Barron and Mr. H. M. Waddams. Here we are given a documented study of the official attitude of Communist Governments toward the churches. The actual Decrees or Laws are given in full, so far as they are available at all, and therefore we are presented with a most useful reference book which bears every sign of having been carefully compiled. Countries dealt with include the U.S.S.R., Albania, Bulgaria, Czechoslovakia, Hungary, Roumania, Yugoslavia. The Vatican Decree of Excommunication of July 1949 is also given. As accurate knowledge of what has actually been done in all these countries is essential to a true appraisal of Communism in its relation to the churches, the book is to be heartily commended.

Ruth and Jonah : Introduction and Commentary, by Professor George A. F. Knight, Knox College, Dunedin, New Zealand (S.C.M. ; 6s. net), consists of a general preface to the two Books followed by an introduction and a running commentary on each of the texts. It is one of the new series of Torch Bible Commentaries, of which St. Mark and Revelation have already appeared. It is thus the first of the Old Testament series. Professor Knight writes from the standpoint that Ruth and Jonah ' are not just specimens of ancient Hebraic literature ; they are contemporary documents, through which the Word of God is spoken to our generation, now.' There is a growing feeling that a commentary, especially one intended for the general reader, should not be content simply to explain what the text meant for the man who wrote it, but that it should be relevant to the conditions of to-day. The intention is excellent, but its execution is by no means easy. Ruth and Jonah are fairly straightforward reading once their purpose has been explained, and a ' running commentary ' on them can easily become too obviously helpful and homiletic. One has the feeling that Professor Knight might very well have taken more for granted than he does from his readers, and that he is rather too consciously trying not to be academic. If we are to have Christian commentaries on the Old Testament, they need not go out of their way to be edifying and sermonic.

The Areopagus Address (Tyndale Press ; 2s. net), by Professor N. B. Stonehouse, Th.D., of the Chair of New Testament in Westminster Theological Seminary, Philadelphia, U.S.A., is the Tyndale New Testament Lecture for 1949. As the title shows, it is a discussion of the address of the Apostle Paul at Athens, recorded in Ac 17^{22-31}. The author contends that despite the remarkable amount of exposition that has gathered round this passage, the last word has by no means been spoken. He is of opinion that attention has been given in modern discussions to linguistic or archaeological features of the narrative at the expense of the broader questions of its historical and theological significance. And where those broader questions have been kept fully in view, as by Schweitzer and Dibelius, the treatment may be vitiated by a wrong exegetical method. In seeking to ascertain the true ' disposition and motif ' of the address he reaches the conclusion that Paul here remains on solid Christian ground, in complete consistency with his teaching in the Epistles, and yet effectively takes advantage of the religious faith and practice of his pagan hearers in calling upon men to turn from idols to serve the living and true God. It may be of interest to note that Dr. Stonehouse supports the opinion of Ramsay published nearly fifty years ago that the Areopagus is in the passage under consideration not the hill, but the council.

A considerable literature has already grown up on the mural paintings in the second century A.D. Jewish synagogue at Dura-Europos on the Euphrates. The latest treatment of them is by Mrs. Rachel Wischnitzer in *The Messianic Theme in the Paintings of the Dura Synagogue* (University of Chicago Press and Cambridge University Press ; $6.00). The general view has been that the selection of Biblical stories depicted on the panels was mainly determined by consideration for donors. Hence a few of them have so far defied interpretation. Mrs. Wischnitzer believes that they should be treated as a whole and that they were based upon a distinct theological concept. This concept, as her title indicates, was Messianic, and embraced the ideas of Return, Restoration, and Salvation. One of the panels (the Ezekiel panel) clearly depicts the Lost Ten Tribes and seems to give them a place of honour. Some early traditions speak of the lost tribes as surviving in approximately the location of Dura, and Mrs. Wischnitzer hazards the suggestion that the Jews of Dura regarded them as their ancestors. The price of the book is high, but this is perhaps unavoidable for a production which can hardly be expected to have a wide circulation, and which, of necessity, is fully, and, it may be added, superbly illustrated. The bibliography appears to be complete.

The International Congress of Old Testament Scholars, Leiden, 1950.

By the Reverend Professor C. R. North, D.Lit., D.D., University College of North Wales.

The recent Congress of Old Testament scholars at Leiden was called at the invitation of the Dutch Old Testament Society, and largely owing to the initiative and enterprise of Professor P. A. H. de Boer, of Leiden, who presided. The Dutch Old Testament scholars are a small group of energetic, and mostly young, men. They formed themselves into a Society during the German occupation of their country, and the courage they displayed is one of the minor epics of the War years. They resolutely declined, despite the remonstrances of the occupying authority, to publish any of their proceedings in German, and out of their own resources they have published no fewer than eight sizeable volumes of Old Testament Studies (*Oudtestametische Studiën*) since 1942, the last volume (No. viii. in the series) containing the papers read at the recent Congress.

The meeting, which began on the evening of Wednesday, 30th August, and lasted until the afternoon of Saturday, 2nd September, was held at the University, which occupies the site of an old Carmelite convent on the beautiful Rapenburg Canal, with its high-gabled houses, many of which bear dates in the seventeenth century. If we wanted relaxation we had access to the adjacent Botanical Gardens. We lunched and dined together at a near-by restaurant, 'De Doelen,' and our meals were much more leisurely affairs than most of us, in this country at least, have lately been accustomed to. Foreign guests were entertained to bed and breakfast in private homes. Our hosts and hostesses were charming people. At the home where my wife and I stayed we were given a latch-key to come and go as we pleased. Dr. and Mrs. Rozemond had travelled widely, even to hiking across Corsica, and their delightful son and daughter (both still at school) spoke English almost as to the manner born. Indeed the boy Samuel was even learning Hebrew in addition to Latin, Greek, English, French, and German, though he is not, so far as I gathered, intending to enter the ministry, and he produced his Kittel's *Biblia Hebraica*, third edition, for my edification.

The number attending the Congress was close on a hundred. Rather more than a third were Dutch; Great Britain came next with fifteen; and there were representatives from the United States, Canada, France, Belgium, Switzerland, Italy, Germany, Denmark, Sweden, Finland, and Palestine. Perhaps the most striking and picturesque figures were Professor Ludwig and Frau Köhler, of Zürich. Professor Köhler, a born speaker and a lively wit, is *in medias res* with a new Hebrew Lexicon, of which several parts have already been published. Professor Walter Baumgartner, of Basel, who is responsible for the Aramaic section of the Lexicon, is another lively person, and I managed to get a good snapshot of him and Köhler in animated conversation. Comparatively few of us English had ever before met Professor Martin Noth, of Bonn, who has published a number of important books during the past dozen years, the latest, just to hand as I write, a History of Israel. He was brim-full of good spirits, and looked more like a gentleman farmer than anything I had anticipated of him. Professor G. J. Thierry, of Leiden, who presided at one of the sessions, was geniality itself, and handled discussion almost as if he were conducting a Dutch auction. For the rest, to name only a few (and to drop prefixes), there were Wilhelm Vischer (now of Montpellier, France, author of the much-debated *Das Christuszeugnis des Alten Testaments*), Millar Burrows (Yale, whose name is closely associated with the Dead Sea Scrolls), Bentzen (of Copenhagen, whose English *Introduction* is doing much to inform British scholars of Scandinavian work), Engnell (of Uppsala, whose 'traditio-historical' criticism is giving us all so much to think about), and Puukko (the veteran scholar of Helsinki).

At dinner on our arrival we were welcomed by the Rektor-Magnificus of the University, in an address in French. On Thursday afternoon we visited the Senate-room of the University, with its portraits of past Professors, which includes such famous names as Lipsius, Scaliger, Heinsius, Grotius, Arminius and, in our own special field, Kuenen; also the Library, where there was an exhibition of Oriental Manuscripts and Books. There are some amusing caricatures by students on the staircase-wall, depicting a theological student receiving the paternal blessing on leaving home, then dallying with allurement while Duty beckons him on, and finally, at the end of his novitiate, preaching to a slumbering congregation.

At the top of the stairs there is an anteroom for examinees, with countless signatures under the caption 'perspiring but hopeful.' Among the signatures, in red crayon, are those of Mr. Winston Churchill and the late Field-Marshal Smuts, who were awarded honorary doctorates by the University. These have been carefully preserved for posterity by glass coverings.

From the Senate-room and the Library we were taken to the famous bookshop of the firm of Brill, where they not only gave us tea and cakes, but even cigars. Most of us, as we smoked the cigars, persuaded ourselves that we had, in a sense, earned them by our past and future patronage of Brill publications. From Brill's we went to a reception at the Town Hall, where we were received by the Mayor, who welcomed us in a speech in English, to which Professor de Langhe, of Louvain, a leading authority on Ras Shamra, replied in most animated French. The Town Hall, which was once one of the most striking buildings in the Dutch Renaissance style, was almost completely destroyed by fire in 1926. Part of the old façade, however, was preserved, and the present building, if not perhaps as picturesque as its predecessor, is as good, in its way, as that at Stockholm, though its situation is less romantic.

On the Friday afternoon we went for an excursion by motor-boat to the Kaag-lakes, where, as well as discussing the Old Testament, we were able to admire the typically Dutch scenery, with perhaps a dozen or more windmills visible at a time and boats that looked as if they were sailing along the fields.

It must not be supposed from all this that the Congress was mainly a social function, though it is true that, owing to the unavoidable absence of one or two who were to have read papers—Alt of Leipzig and Eissfeldt of Halle were unable to obtain visas—we had rather more leisure than the original programme allowed for. A dozen papers in all were read, and our Dutch hosts generously assigned all but one of them to their guests. Abstracts of the papers were distributed in English, French, and German. All of the main aspects of Old Testament study—archæology, textual and literary criticism, lexicography, exegesis, and theology—were represented. Professor Millar Burrows led off with 'The Discipline Manual of the Judaean Covenanters,' which was illustrated by slides of the Dead Sea finds. Professor R. B. Y. Scott (Montreal) discussed the meaning of 'A Kingdom of Priests' in Ex 19^6, and Professor Puukko the much-debated question of 'the enemy' in the Psalms. Professor Bentzen argued for a ritual background in Am 1^2–2^{16}, and suggested that the Book of Amos is not a pure example of the *diwân*-type of prophetic book, but has a strong element of the liturgy-type. Professor Köhler described something of his thirty years of 'patient monkish-toil' on the Lexicon. Professor Noth argued that the main stress on Jerusalem as the seat of the Divine presence is laid upon the sanctuary and the Ark rather than upon the Davidic dynasty. Professor Rowley discussed the relation between the Suffering Servant and the Davidic Messiah, concluding that both had their roots in the royal cultic rites, and are therefore related though different conceptions. Professor Gerleman, Lindblom's successor at Lund, young, modest, and attractive, described the Septuagint version of Proverbs as a Hellenistic document illustrating the early confrontation of Old Testament piety by Hellenistic philosophy. Professor Wevers, of Princeton, elucidated the exegetical principles underlying the Septuagint text of I Kings. Dr. J. Simons, of Leiden, spoke on 'Jerusalem-exploration, past and future.' Dr. J. Bowman, of Leeds, explored the largely uncharted territory of Pentateuchal exegesis among the Samaritans, from which it would appear that 'Haggada is anything that comes up in the mind of the scholar!' Finally, Professor Porteous, in a moving paper on 'Semantics and Old Testament Theology,' pleaded that 'the subject, standpoint and method of Biblical Theology are all determined by the fact that God has given Himself to be known by those who live in the fellowship of faith and obedience; for the Biblical theologian neutrality would be unscientific.'

As the readers read their papers it was clear that they were reading from printed proofs, and at the Business Meeting which followed the last paper, the volume containing all the papers which had been read, together with several more from scholars who had originally been asked to read papers but had found it impossible to attend, was on sale, bound, and with a frontispiece photograph of the participators in the meeting which had been taken only two days previously. Very expeditious on the part of Brill! The title is *Oudtestamentische Studiën*, Deel viii, edited by P. A. H. de Boer. The price for subscribers to the whole series is Gld. 15.00, and for non-subscribers Gld. 27.50. Members of the Congress who bought it on the spot paid Gld. 15.00, whether they were subscribers or not. Was it, then, worth while going, since one could have had the whole proceedings at home for rather more than 50s.? To be sure it was; the value of these Conferences lies not so much in the papers read, as in the contacts made with fellow-workers overseas, which often develop into lifelong friendships.

The last Session of the Congress was a Business

Meeting. Three main resolutions were submitted and approved: (1) That the International Congress of Old Testament Scholars meeting at Leiden on 2nd September 1950, is an International Organization, and aims at co-operating in connexion with Unesco for the promotion of the knowledge of the Old Testament. This foundation, 'The International Organization of Old Testament Scholars,' will be established in Leiden. The Secretary is Professor T. Jansma, of Leiden; (2) That an International Meeting be held at Copenhagen in 1953, and that Professor Aage Bentzen, of Copenhagen, be President of the organization up to and including that meeting; (3) That there shall be an International Journal in which there shall be published articles, short notes, book-lists, and reviews. The Editorial Board is to consist of five members, who were duly nominated. They are G. W. Anderson, of Handsworth (for Great Britain), Bentzen (for Scandinavia), H. Cazelles (for France, Switzerland, and Italy), Noth (for Germany), and de Boer (for the Netherlands). Brill's have offered to publish the Journal, subject to a guarantee of a hundred subscribers, a guarantee which was forthcoming. The Business Meeting finally considered a scheme of transliteration for Hebrew, which was submitted by the present writer on behalf of the British Society for Old Testament Study, at the initial request of Professor de Boer. As I anticipated, we at once encountered shoals. The subject is a complicated and finicky one, largely due to the fact that not all the letters in the Roman alphabet have the same pronunciation in all the languages that use them, and it is questionable whether any dozen scholars would be able to produce a system which would be acceptable to everybody. So, as time was short, we had to agree to allow every one to do what is right in his own eyes, but with the comforting assurance that our discussion would at least obviate complete chaos and lead to some general usage with a large common denominator.

At the closing luncheon we did not hurry ourselves. Our thanks, especially to Professor de Boer and his co-helpers in the organization of what was a very happy and successful Conference, were many and sincere. It is good to converse at leisure with those whom one already knows from their published works. Old Testament science knows no frontiers, whether of nation or denomination. Leiden has done much for International Old Testament scholarship, and we look forward to meeting (D.V.) in Copenhagen in 1953.

In the Study.

Virginibus Puerisque.

Knowing God.

By the Reverend W. Harris Barbour, M.A., Hull.

'Jesus saith . . . he that hath seen me hath seen the Father.'—Jn 14^9.

During my holidays, children, I visited New York twice. I did not go by ship, or by aeroplane, but on my motor-bike. How did I manage this you say? I will tell you. I was able to go to New York on my motor-bike because the New York to which I am referring is not the New York in the United States of America, but a village of that name in Lincolnshire.

In a similar way I also went to Boston on my motor-bike—Boston in Lincolnshire that is, not Boston in the U.S.A.

While in Boston I visited the fine Parish Church there, which has a very tall, beautiful tower. What is more, the roof of the tower, which can be seen from inside the church, is a wonderful piece of work. But so high is it, that to see it one must crane one's neck and stand in a most uncomfortable position. Even then, because of the distance, not much of the true beauty of the roof can be made out. That is what I discovered and in turn this made me wonder whether there was not some way whereby one might see the roof better and learn more about its beauty. It was then that I noticed a door in the tower wall and beyond it a narrow spiral staircase. Was this a way, I wondered, to get nearer the tower roof and see it more clearly? I would try. Up and up the staircase I went. It was very dark and the climbing a most tiring process. But on I went, climbing more than three hundred and sixty-five steps, until at last the top was reached. But what a disappointment! I was still a long way from the roof, being much below it and also on the outside of the tower. The fact of the matter is, I could not now see the roof at all.

So down the stairs I had to come without getting a closer view of the roof. But when I got to the bottom of the tower again and into the church, I noticed something. It was a large mirror lying on a table. Beside the table was a chair. It suddenly struck me what this mirror was for. It was for seeing the roof, and sure

enough it was. For when I sat on the chair, rested my elbows on the table and looked into the mirror held in my hands, I saw reflected clearly and close at hand all the beauty of that far-distant roof which otherwise I had been unable to see.

This happy experience of seeing the beautiful roof reflected in the mirror set me thinking about God and about how we may know Him.

God is far removed from us. He dwells in light inaccessible. He is not as we are. Man by himself cannot know God; many have tried of course to do so, to climb up to God as it were, even as I climbed the steps of that church tower in Boston. But just as my climb brought me no nearer to seeing the beautiful roof, so men's efforts have brought them no nearer to seeing and knowing God. Like the builders of the tower of Babel of whom we read in Genesis, men who try on their own behalf to know God and climb up to Him only meet failure and disappointment.

But, children, we do not need to struggle in this way to know God. We do not need to meet only failure and disappointment in our efforts to get near to Him. For God can be known otherwise. He can be known through Jesus Christ. He once said to one of His disciples, 'He that hath seen me hath seen the Father.' What Jesus meant was that just as that mirror in Boston Church showed me the distant roof reflected near at hand, so He in His own Person could likewise show and reveal the distant God to His disciples on their own level and near at hand.

This is still true. Jesus still shows God to men and women; to you and me. We do not need to struggle to know the distant God by our own efforts and to face the disappointment which such struggles bring. We do not need to do this, for Jesus will show Him to us, reflect Him as does a mirror, and all this He will do for us on our own level and in a way we can understand. That is to say, if you and I want to know God, we can do so most readily. We can see Him close at hand in Jesus Christ whom we meet in the Gospels and in the Church. Jesus said, 'He that hath seen me hath seen the Father.'

A Liquid That Climbs Uphill.

By the Reverend John B. Nettleship, B.A., B.D., Carlisle.

'The Lord is good, a strong hold in the day of trouble.'—Nah 1^7.

We sometimes say, 'You can't make water run uphill,' but scientists have made a wonderful discovery of a liquid that will climb up the sides of a beaker in which it is placed.

At Yale University scientists discovered that liquid helium can be cooled to very near absolute zero—273.13 degrees below zero on the centigrade scale. They found then that this liquid exhibited all sorts of queer properties, but the most startling of all was that if a beaker was half-filled with helium II, as it is called, the liquid will climb the sides of the vessel, and pass over the top.

Such severe conditions would simply freeze most liquids solid, and prevent all movement, but in the case of helium this wonderful property is brought out.

I wonder what effects severe conditions have on us? Do they 'freeze us up' and make us hard and rebellious, or do they bring out wonderful qualities of endurance and courage and faith? Some one has said that 'failures and difficulties may be grindstones that wear away courage and faith, or they may be stepping-stones on which we climb to new heights of character and achievement.'

For Christian boys and girls the latter should be true. The hard things of life are the things by which God can strengthen us. If there were no difficulties to be faced, no temptations to be overcome, no sorrows to be met, we should be weak and spineless creatures indeed.

In the early days of the Christian Church—yes, and in our own day too, in some parts of the world—men thought that they could stamp out Christianity by persecution. But the strange thing was that the more fiercely they persecuted, the stronger the Church seemed to grow.

The persecutions had the very opposite effect from that which the persecutors hoped. The Christians found that God gave them a new and wonderful courage with which to face the severe conditions under which they had to live. Instead of the Church being destroyed by persecution it was strengthened, and climbed to new heights of influence and witness.

God still gives this wonderful power to those who trust in Him. The Christian life is the climbing life. The Christian is never content with things as they are—either with himself or with the world. One of the hymns we often sing sets before us the climbing ideal of the Christian life:

> Looking upward every day,
> Sunshine on our faces;
> Pressing onward every day
> Toward the heavenly places.

So, don't let us allow the hard and difficult things to discourage us. We are meant to climb upward, and whatever circumstances we may meet, God will be with us, giving us His strength to enable us to reach our goal.

The Christian Year.

SUNDAY NEXT BEFORE ADVENT.

The Revelation of Ideals.

BY THE REVEREND PRINCIPAL W. F. HOWARD, M.A., D.D., F.B.A., BIRMINGHAM.

'Behold, the days come, saith the Lord, that I will raise unto David a righteous Shoot, and he shall reign as king and deal wisely, and shall execute judgement and justice in the land. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord is our righteousness.'—Jer 23^{5-6} (R.Vm.).

Hope springs eternal in the human breast:
Man never is, but always to be blest.

This couplet might be a description of Jewish history and thought from the time when Babylon overwhelmed the land and transported the best of the people into a remote captivity till the time when Bar-Cochba's rebellion brought Hadrian on the scene and Jerusalem was razed to the ground. It mattered not what external calamities fell upon the people of God, a good time was sure to come. Messiah would set up His reign on earth, tyrants and oppressors would meet with their doom, peace and prosperity would be the portion of the Chosen Race, and this golden age would last for ever. Behind this persistent hope lay a sense of the faithfulness of God. It was encouraged by not a few of the most glowing predictions of the prophets. At one point history seemed to vindicate this hope. The wanton aggression of that totalitarian madcap, Antiochus Epiphanes, provoked the heroic episode of the Maccabæan revolt, and after much tribulation the Jews saw the recovery of their liberty and the promise of a glorious future when Simon the Maccabee was crowned as priest-king. Under John Hyrcanus men began to dream of an empire as magnificent as that of Solomon. But within a few years party faction and religious decadence left the country at the mercy of a mightier invader than any of its earlier conquerors. From that day for two thousand years the land has been ruled by alien authorities, and if to-day Zionism seems to have reversed the doom of history we have only to compare the present reality with the vision of the prophets to see that modern Israel has nothing in common with the Kingdom of God.

1. *The Ideal Community follows the Pattern of a Divine Revelation.* Jeremiah's oracles ran counter to national prejudice and popular expectation. After the death of Josiah a moral and religious decline set in. The poor and defenceless were oppressed, a royal palace was being built with forced labour, wealth was accumulated by unscrupulous methods, and as the moral rot spread, the nation was faced with a crisis which it was totally unfit to meet. Invasion followed and with it came complete defeat and the extinction of national independence. Still a remnant of the population remained in Jerusalem, and against the warnings of the prophet worldly wisdom turned to dishonest and futile policies. It all ended in disaster. Where then was there hope for the Jews? Had they any future as a nation? Yes, said the oracle of God. A remnant would return, but the motto under which the restored kingdom would advance to peace, prosperity, and freedom must be the Lord is our Righteousness. An immoral success spells ultimate dissolution. Man's cleverness and self-reliance are an insecure foundation for the ideal community. One of the most significant books of our own time is that collection of personal confessions entitled *The God that Failed*. Some of the most ardent political idealists of this generation, allured by the captivating theories of Russian Communism, flung themselves with zeal into that Movement which was to create a new earth. One by one they came out bitterly disillusioned men. Not that they have abandoned their disbelief in a capitalistic order of society, but they have discovered that there is nothing worse than the corruption of the best. Human greed and cruelty can destroy the noblest plans that look so perfect in the human blue-print. A Christian writer of the first century wrote of 'the city which hath the foundations, whose architect and builder is God,' and the Christian seer whose visions bring the New Testament to a close described 'the holy city, new Jerusalem, coming down out of heaven from God.' Ancient Judæa and modern Russia are not the only places where high ideals can be debased by leaving God out of account, or by substituting expediency for moral principles. Wishful thinking is one of the fatal flaws in much of our modern idealism. It builds upon the assumption of the inherent goodness of human nature, and it relies upon the self-sufficiency of man. A year or two after the end of the First World War, that great preacher, W. L. Watkinson, was addressing the students in a theological college. He was old and feeble, and for some time struggled to say what was on his mind. Then suddenly there was a flash of the old mordant wit. He told us that since the War he had listened to many sermons, most of them by young men. They were very modern, generous in their aim, earnest in their desire to do good, but most of them were entirely ineffective. The sermons all seemed to be based on the text, 'Behold, I make all things new.' They all failed because they left out the all-important words that come before. *And he that sitteth on the throne said,* Behold, *I* make all things new.

2. *The Ideal Community is marked by Justice, Liberty, and Inclusiveness.* The 'righteous Shoot' is to 'reign as king and deal wisely, and shall execute judgment and justice in the land. In his days Judah shall be saved, and Israel shall dwell safely.' Safety, security, liberty, these all depend upon a mutual relationship, when justice means an impartial regard for the interests of others, suppressing all natural instincts of self-assertion and greed for gain or power. That a Jewish dream should include the prosperity of the separated tribes of Northern Israel, sharing a common life with the restored of Judah, is the first step to a still nobler universalism, one that was to come when 'great David's greater Son' had broken down the barriers of spiritual nationalism.

3. *The Realization of this Ideal is guaranteed by the Living God.* For centuries faith in God the Redeemer had been inspired by the memory of the deliverance of Israel from Egyptian bondage. When the Messianic reign begins this Divine event will be eclipsed by a yet greater display of God's mercy and power. 'The days come, saith the Lord, that they shall no more say, As the Lord liveth, which brought up the children of Israel out of the land of Egypt; but, As the lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all the countries whither I had driven them; and they shall dwell in their own land.' God is known not merely by the record of a distant past. He is at work in the present, and will go on working according to the needs of the day and of the hour.

In the Book of Common Prayer this oracle spoken through Jeremiah, as substitute for the Epistle, is appointed to be read every year on the Sunday next before Advent. The Christian Church has always seen a peculiar fitness in these words when it is standing on the tip-toe of expectation looking forward to the celebration of the Advent of the Son of God. The supreme act of the redeeming God in all history is the mission of Jesus Christ who has given reality to all the august anticipations of prophets and seers. With Him has come the Kingdom of God, and it is already in our midst. Yet the folly and sin of the subjects of His rule prevent the complete realization of the promise and hope given to us in Jesus Christ. Nevertheless God is not thwarted. As Jesus said, 'My Father worketh even until now, and I work,' and that work goes on age after age. Professor Herbert Butterfield, in his striking lectures, *Christianity and History*, compares our human story to a piece of orchestral music that we are playing over for the first time. None of us can know what the whole score amounts to until we have already played it over together. 'If I am sure that B flat is the next note I have to play I can never feel certain that it will not come with surprising implications until I have heard what the other people are going to play at the same moment. And no single person in the orchestra can have any idea when or where this piece of music is going to end.' He then goes on to complete the analogy by imagining that the Composer himself is only composing the music inch by inch as the orchestra is playing it, so that when wrong notes are played he changes his mind and gives a different turn to the bars that come immediately afterwards, straightening out the untidiness if we pass for a moment from the major into the minor key.

And what is our failure here but a triumph's evidence
For the fulness of the days?

First Sunday in Advent.

God With Us.

By the Reverend Principal H. F. Lovell Cocks, M.A., D.D., Bristol.

'The Lord of hosts is with us; the God of Jacob is our refuge.'—Ps 46^{11}.

These words are the refrain of a song of triumph and thanksgiving, composed and sung after a great national deliverance. We cannot be certain of the historical occasion. Perhaps the song celebrates the discomfiture of the army of Sennacherib at the very gates of Jerusalem. But whatever the occasion, this ancient Dunkirk unites all Israel in praise of Israel's God. Yet the vast congregation that crowds the Temple for the Thanksgiving Service includes many who under the name of Jehovah are really worshipping a different god. 'The Lord of hosts is with us,' they sing. But then so much can surely be taken for granted. Jehovah is Israel's God and pledged to deliver Israel. Is not this what the Covenant means—that in return for sacrifices and burnt offerings and due observance of the prescribed rituals Jehovah will always give Israel the victory? If Israel is bound to Jehovah, so also, they think, is Jehovah bound to Israel. If Israel needs His help to escape from her enemies Jehovah on His side needs Israel's worship and praise. He cannot afford to let His people be finally defeated. Their disgrace would be His disgrace too, His humiliation in face of His fellow deities. Losing His worshippers, He would become a kind of 'displaced person' among the gods. Defeated in

battle and bereft of praise and service, the tribal god degenerates into a wandering, malevolent djin. Yes, in spite of all alarms and excursions, Israel can take it for granted that the Lord of hosts is with her.

It was against this crass popular religion that the prophets made their protest. It was this idol of a tribal god that they shattered in the true God's name. They denounced the easy confidence that took Jehovah for granted. Micah arraigns the national leaders who, in spite of their corruption and wicked ways, 'lean upon the Lord, and say, Is not the Lord in the midst of us? No evil shall come to us.' That Jehovah has made a Covenant with Israel does not give Israel immunity from punishment. On the contrary, Amos hears Jehovah say: 'You only have I known of all the families of the earth; therefore will I visit upon you all your iniquities.' The God of Israel is not to be hoodwinked or bribed. And although Israel depends upon Him, He does not depend upon Israel, but even in His choice of Israel remains the sovereign, righteous God. And Israel must learn that His choice of her is not an indulgent favouritism, but entails a demand for righteousness.

This tribal religion is still with us. In junk shops one can still sometimes see a German helmet, relic of the First World War. Together with the eagle and the iron cross it bears the slogan, 'Gott mit uns'—which are the words of our text. 'God with us' has been the war-cry not only of the Kaiser and his goose-stepping army but of aggressor nations all down the centuries. But the real God refuses to become a regimental mascot.

Yet it is only too easy to take God for granted. We do not do this as blatantly as the war lords of history, of course. Our false religion passes muster for a long time and we worship the tribal god without knowing it. What brings it to a head and shows up the falsehood is the sudden invasion of our lives by catastrophe. Then it becomes clear that we have been taking it for granted that God is bound to look after our material interests and ward off from our lives all disaster. 'Why should this happen to me?' we ask; as though God had failed us and broken His word. It may be that we had been saying to ourselves 'a thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked.' Well, that is a Biblical promise. And in the deepest sense it is true that 'he that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.' Whatever happens to him—loss of dear ones, fatal disease, halter or firing squad—he is safe for ever because God is with him. But it is not true that God gives His favourites immunity from these evils.

Yet if God is righteous, cannot the good man count on His saving presence? Shall not the just live by his faithfulness? No doubt we must not take for granted that God is on our side. But cannot we believe He is on our side if we are on His? It has been in this belief that warring nations have inscribed 'God with us' on their banners. And it was the challenge to this belief that was so acutely felt in Israel when the Chaldean hosts overwhelmed the nation. But deeper reflection leads us to doubt not God's righteousness but our own. If I cannot count on the presence and help of God except in so far as I deserve them, I have no security left. How can I believe that I am worthy of God's saving help? It is a superficial faith that does not tremble at the coming of the Lord. 'The Lord, whom ye seek, shall suddenly come to his temple. . . . But who may abide the day of his coming? and who shall stand when he appeareth?'

Israel had to learn this lesson through the bitter experiences of loss of national independence, exile and foreign domination. 'The day of the Lord,' for which they had prayed, turned out to be 'darkness and not light.' Yet, when the darkness had passed and the tumult had died away, their God was still with them, still their God—not, indeed, the tribal deity of their foolish imaginations, but the Judge of all the earth, the Creator and righteous Lord.

But if we can rely neither upon God's indulgence to us His favourites, nor upon our own worthiness to be saved, how can we believe that God is with us? In truth the vital question is not whether God is on our side but whether we are on His. How is it possible for sinful creatures like us to 'dwell in the secret place of the most high?' God has given us the answer in His Son. In the Incarnation and reconciling work of Christ God has visited and redeemed His people and abides with them for ever. To be in Christ is to dwell in the secret place of the most High. And we are in Christ by the new righteousness of our glad, obedient faith. For when we are in Christ everything is new. There is a new creation; we are new men and women, living in a new world. We live in a new world; for although trials and sorrows still afflict us and suffering still meets us in the way, everything is different now because we have learned the lesson of the Cross, that God is still with us in the trial and suffering and gives us the victory even over our last enemy, death. And we are new men and women; for although we are sinners and still suffer the consequences of our misdeeds, God does not turn away His face from us, but forgives us and calls us sons,

and garrisons our hearts with His peace. So we dwell in the Eternal Light through the Eternal Love. So God is with us now in all life's changing scenes that we may be with Him throughout eternity.

SECOND SUNDAY IN ADVENT.

In Change, Unchanged.

BY THE REVEREND GEORGE JOHNSTONE JEFFREY, D.D., GLASGOW.

'Heaven and earth shall pass away: but my words shall not pass away.'—Lk 21^{33}.

Here is a claim which seems to fly in the face of all we are pleased to call 'common sense.' So far from passing away, heaven and earth—this solid earth and the universe of which it forms a part, with all therein we can see with the eye and touch with the hand—have we not here the very symbol of permanence? The generations pass over it and go their way, but the earth remaineth. On the other hand, what could be more filmy and fleeting than *words*, mere breath of the lips, intangible as the thoughts they express? And yet, here, as always, the truth of things is with Christ. In a very deep sense, things seen and touched are shadows. God—the Word of God is the abiding reality.

The seasons change, the winds they shift and veer;
The grass of yesteryear
Is dead; the birds depart, the groves decay:
Empires dissolve and disappear:
Song passes not away.
Captains and conquerors leave a little dust,
And Kings a dubious legend of their reign;
The swords of Cæsars, they are less than rust:
The poet doth remain.

Strange to the point of miracle is the permanence of words. It is when we cease thinking on the surface of things that we receive insight into Christ's stupendous claim—'heaven and earth shall pass away: but my words shall not pass away.'

How do we substantiate Christ's claim? First of all, *His words transcend the local, the national, the temporal and touch the universal and eternal.* If this seems cold and abstract, let us try to make it warm and human. Take the parables of Jesus. You can say of none of them, 'This is true for a Jew only and not for men of other nations.' Or, 'This is true at one stage of civilization but completely out of its setting in another.' The story of the Prodigal Son has been enacted in every country on the face of the earth. Not for nothing, too, did Jesus illustrate the boundlessness of uncalculating love by depicting it *in a Samaritan.* He knew what was in *man*, not merely in those who were His countrymen after the flesh, but in men of every age and clime. Outwardly, all is constant change. Inwardly, these hearts never change. This contrast is written over the whole of man's history. What Rip Van Winkles we are when, in imagination, we eliminate fifty years of our life and are back in our boyhood, among horse-drawn trams, spluttering street lamps, stuffy unhygienic clothing and all the rest of it, and then open our eyes on a world crammed with miracles of invention and discovery, all at our disposal by merely touching a switch! Dr. Johnson, that great and wise man, heard a friend risk the prophecy that man would yet travel as fast as twenty miles an hour and he laughed the idea to scorn. At that speed, he said, a man would choke! Meantime man travels at six hundred miles an hour—without choking! All this to remind ourselves of the changing kaleidoscope which is man's outward life on earth. But look within and the heart of man has its unchanging loves and hates, its glamorous solicitings, its divine stirrings and aspirations and as long as these are our mortal conditions so long will the words of Christ abide, significant, satisfying, final—as when they first proceeded from His gracious lips. William Watson's poem to 'The Sovereign Poet' receives its true fulfilment only when it is applied to Jesus Christ.

He sits above the clang and dust of Time,
With the world's secret trembling on his lip.
. . . . . .
The glorious riddle of his rhythmic breath,
His might, his spell, we know not what they be:
We only feel, whate'er he uttereth,
This savours not of death,
This hath a relish of eternity.

Again, *the passing of the ages only reveals deeper depths in the words of Christ.*

One of the most vivid memories of my boyhood was joining a group of companions to visit an old disused pit which was protected by a high wall. It was 'to snatch a fearful joy' that we loved to stand at the foot of the wall and throw big stones down the shaft. To this day I can hear their awesome reverberations as they thudded from side to side of the deep descent, while we held our breath till they reached bottom many fathoms below and 'the rest was silence.' By the same token, do we not seem to hear some of the great utterances of Jesus echoing down the labyrinths of the human heart. Constantly as we use them and hear them, they never become stale and outworn. 'Come unto me, all ye that labour and are heavy laden, and I will give you

rest.' How often have we ministers uttered these words from the pulpit and a strange hush came over the congregation. How superfluous they seemed to make the multiplicity of our own words. Or, by a sick-bed, when our own attempts at consolation seemed trite and commonplace, the answering gleam in a sufferer's eyes betokened strange, divine healing. Still do men of every age and condition hear these words, as from the lips of Jesus, and know He has a right to utter them, for on His own brow men descry the peace they are toiling all their lives to find. 'Come unto me . . . I am meek and lowly in heart. . . . Learn of me . . . ye shall find rest unto your souls.' Their name is legion whose thirsty lives have found here green pastures and still waters. Or think of another saying of Jesus, 'He that saveth his life shall lose it, and whosoever shall lose his life for My sake shall find it.' Here is a truth we may pass a life-time in evading. We hotly resent its dual challenge. We make one experiment with life after another, trying to prove its teaching void. But it will not do. Every such experiment reveals the fathomless depths of its knowledge of the human heart. We cannot have it both ways. Either we insist on the soft places, and the immunities and the shelters of life and we cannot escape the nemesis of a soul daily becoming a dwarfed, stunted, and despicable thing. Or we spend ourselves to the uttermost in the interests of Christ's Kingdom and every day proclaims to us that here is life's royal secret. The Christian life becomes evermore its own exceeding great reward and joy its own security. Why should we resent this divine principle of living? Why should we *defraud* ourselves? Or again, has any one ever been able to explain the haunting appeal of the words, 'Behold, I stand at the door and knock?' How many a heart, hot and fevered in its fruitless search for happiness among mere 'things,' has been suddenly held up, taken aside, and smitten by these words. Why should we spend the best years of our lives, grudgingly yielding to God the mere outworks of our being, while retaining the citadel for ourselves? 'Behold, I stand at the door and knock'—that God should be humble and man proud, that the Son of God should stand a waiting suppliant and the sons of men should turn a deaf ear to His appeal—the heart aches to think of it.

He wakes desires you never may forget.
He shows you stars you never saw before.
He makes you share with Him for evermore,
The burden of the world's divine regret.
How wise you were to open not! *And yet,*
How poor, if you should turn Him from the door.

Lastly, consider the divine power of the words of Jesus *to capture the loyalty of human hearts.* There is nothing so wistful in our human make up as this capacity to respond to the call for utter devotion, as there is nothing more tragic in history than the tale of its wasted loyalties. King David was a man strangely compounded of greatness and frailty but he had, to an amazing degree, one most attractive quality, that of inspiring and harnessing the passionate loyalty of other men. Witness the deathless story of Ittai the Gittite. The time is the eve of Absalom's rebellion. David knows a tremendous crisis is at hand. He falls in with this foreigner, Ittai, but lately recruited to his bodyguard, and with characteristic magnanimity offers to release him and thus escape the looming dangers. But he does not know his man and he is almost unconscious of his own power over other hearts. For here is the glowing, spontaneous response of Ittai when confronted with the choice between ignoble safety and shining sacrifice. 'As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.' Such is loyalty at its purest and highest and the heart thrills to it. But think of the vast floods of loyalty poured out for men who were utterly unworthy to receive it. It is one of the most tragic aspects of human history. Those who have read Cecil Roberts' graphic book, *And so to Rome* will remember the chapter in which he depicts the last wretched days of Charles Edward Stuart, a Prince who had once plucked the heart's devotion from many a brave Highlander. We see him here in ghastly anti-climax—a soured, drunken, unlovable old man. Every human loyalty pales before the devotion inspired by Jesus Christ in every clime and age. He asked the best gift of the noblest souls, the deepest minds, the warmest hearts—and received it. Have we not here a rebuke to much of our whining defeatism regarding the Christian Church? When we can prove that this spell of Jesus—this power to call forth the heart's burning heroism—has exhausted itself, then we can begin to believe that the Church has received its death summons. But, in our lowest moods, even when we are visited by 'the ultimate doubt,' are we not rallied as by a trumpet call, when we dwell on this something in the Christ-heart which for ever calls for the unreserved, unquestioning, unbounded, and irrevocable loyalty of the brave and true of every age, *and never in vain*? And if this be true, can the Church perish or Christianity pass from the earth? The claim of the Christ is for ever irresistible—'Heaven and earth shall pass away: but my words shall not pass away.'

THIRD SUNDAY IN ADVENT.

First Things First.

BY THE REVEREND J. C. MORTON, SHEFFIELD.

'Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.'—Mt 6^{33}.

This is one of the best known texts in the New Testament and probably one of the least understood. The misunderstanding consists in a question of emphasis rather than in one of interpretation. The mistake is twofold.

First it is often assumed that Jesus was unconcerned about man's physical existence. His teaching is that of an idealist whose main interest is man's moral and spiritual well-being. Whenever we read the passage in the Sermon on the Mount where Jesus is talking about what shall we eat and what shall we drink and wherewithal shall we be clothed, and then tells His disciples not to let anxiety about such things master them, the tendency is to stop there and to rest in that emphasis. That point of view has been responsible for a type of escapist Christianity which has merited the rebuke of writers like Karl Marx who condemned our religion with contemptuous phrases like 'the opium of the people,' and, 'pie in the sky when you die.'

The second mistake is in a way the opposite of this. It is to imagine that God has made such provision for us that we need not be concerned at all. The result is an attitude of slackness and carelessness. I sometimes think that people who rest in this position completely miss the meaning of our Lord's reference to the sparrows. Few men have to work as hard for a living as the average sparrow. Watch them in the winter and early spring and you will be amazed at their industry. God provides for the birds no less than for man but they have to work and sometimes even overcome the scheming and ingenuity of man. It is important therefore to get the emphasis right.

Jesus affirms it is right to be concerned about this life but our concern must be bound up with something else. It is part of a spiritual law which puts first things first. We are right, He says, to think about our material well-being, the security of our families and welfare of our nation but we shall never really be sure of these things if we do not put something before them, seek righteousness first. Let us take one or two examples of how this principle works itself out.

Think of the home. A young couple beginning their married life are rightly concerned with a multitude of necessary things. There is a house to be obtained, and that is a big enough problem for any one in these days. There are the things necessary for the home; complicated decisions as to how far the money will go and what best it will buy. Then the family begins to come, and with it added responsibility. There is the welfare and education of the children, holidays to be planned, and maybe the possibility of a car. All these are legitimate and natural pursuits. But possession of them does not make a home. They do not guarantee its security and its permanence. It is righteousness that exalteth a family, faithfulness, tolerance, trustworthiness and fair play—these are the primary things. When these are sought first happiness follows even if the luxuries are denied. But nothing can sustain the family if righteousness be ignored.

Look at it again from the point of view of business and professional life. What comes first, success or integrity? Any business man of vision knows the answer to that. Indeed he would tell you that success depends upon integrity. Of course a man may ignore integrity and succeed but his success will become his downfall. It carries the seed of destruction within itself. The head of a business house told me recently that his firm had built up a reputation for honesty and straight dealing. They were reliable and dependable and he was proud of that. He could not point to anything spectacular, nor could he boast of having made a fortune; but his workpeople were never idle and his firm never without work. He had built up his business on the principle of righteousness first and it worked. Integrity secured for him and others the things needful.

It is just the same with your ordinary occupations. They may even constitute an element in the quest for righteousness. Do what is right, prove yourselves trustworthy as well as good workmen, let honesty and sincerity be the hallmark of your trade and you will be assured of those other things which the less scrupulous make their deliberate aim in life. I am not suggesting that you will not sometimes be misunderstood and even misjudged. Neither do I suggest that the business man who puts integrity before success will always succeed, that is as the world counts success. But you will have claimed the Kingdom, a good conscience, pride in well-doing, and the knowledge that these indestructible things make everything secure. Righteousness first and the rest follows.

But lest this be insufficient for you, notice the other side of this principle, what I should call the judgment of a wrong emphasis. The world of our time provides us with one or two notable examples of this kind of thing.

Certain misguided people have been telling us

that the secret of life for the future is to be found in the control of Nature with which science provides us. So all we have to do is to become more scientific and to pin our faith to that. Now no one in his senses wants to be unscientific; that is an ostrich-like attitude to life which simply makes nonsense of it. But where has this implicit faith in science landed us? Twice within our life-time on the brink of destruction with forces now held against an emergency that are frightful, and frightening. This is what happens when our quest for civilization's boons outpaces our moral growth and spiritual development. It is the judgment which comes from our refusal to seek righteousness first. Believing ourselves to be on the threshold of Utopia we suddenly find ourselves on the edge of an abyss.

This principle operates too in the realm where we should least expect to find it, that is the Church. Whenever the Church has forgotten its spiritual purpose and has neglected to seek the salvation of souls, the task for which the Church was born, God has raised up other means to further His will. As P. T. Forsyth has it: 'No Church is possible on a basis of religion; it must be a basis of salvation.' The Church because it is the Church is not guaranteed its existence. It may lose its life in its very refusal to seek life. In its pursuit of secondary aims its vital spirit may wither and die, and what is left pronounced anathema. There is no sphere of life which does not come under the judgment of this condition. Righteousness first or else!

There is just one other thing that needs to be said. We must never forget that when Jesus uttered the words of our text He was speaking primarily to individuals. That was always His approach. He never thought of the community and then the individual but always the individual who constitutes the community. If His teaching is universal and general it is only because it is first personal and particular. There is no escaping that conclusion. Putting righteousness first therefore is something which concerns you and me. The Church, the world, society, business, all depend on the attitude of persons. It is what we do that matters. Are we seeking righteousness first? If putting that question causes some embarrassment and discomfort and produces a twinge of conscience there is hope for us. But beware if it should leave us complacent and self-satisfied. For then we may pass under judgment and the judgment of God is an awful thing. And yet God has a word for us beyond His judgment if only we will hear. Seek first then His righteousness, fulfil the principle of the spiritual world, and at last enter into the joy of that other word.

FOURTH SUNDAY IN ADVENT.

The Way of Joy.

BY THE REVEREND JOHN R. GRAY, B.D., GLASGOW.

'Your joy no man taketh from you.'—Jn 16^{22}.

The Creator denies a share of joy to no one of His creatures. Watch a lamb or a young calf romping in a field, or a puppy on its first walk of the day, or listen to a lark in the sky in a very ecstasy of praise! Nor is this capacity for joy denied to any of the human race, not even to those living in darkest heathendom. Go to a marriage anywhere in the world, or to the celebration of a birth or of a good harvest! Everywhere there is evidence that on occasions, at any rate, all living creatures can know the way of joy.

When the source of all goodness is known, joy is not diminished. Rather it takes on a richer, fuller quality, just as a gift from a well-loved friend means more to us than a much richer gift from another. Those who know God know, as others do not, the source of their joy. That is why, for example, the Psalms are so rich in expressions of delight. The Psalmist knew that there was a place for joy in worship as in life, a place for high spirits, for good fun and laughter. He could see even the little hills skipping like lambs! How much of this sheer delight in life do we show? Is there not some justification for the protest against gloomy religion voiced by Professor McNeil Dixon in his Gifford Lectures. 'Holiness,' he said, 'is a strong perfume. A little of it goes a long way. I am not sure if it is consistent with laughter, and I, for one, would be reluctant to give up laughter.' It is a protest we Scots should heed. We are apt to take our religion, like our pleasures, soberly and doucely; to stick to propriety and respectability, even when these overstep their bounds and exile joy. But there is no room in true piety for depression or cynical weariness.

Certainly the most marked characteristic of the early Christians was their joy. This it was that first attracted the attention of the pagan world to them. The world into which Christ was born was a grey world—tired, old and dispirited. Faith in the old gods had gone and nothing had appeared to take its place. The best souls—the Stoics—showed a brave face to life, but underneath their calm there was only a quiet despair. 'This too will pass' was their substitute for hope. Looking at the decay of morals, and the corruption of public life, they spoke of the 'good old days.' Into this sad, disillusioned world burst the angel song, 'Behold, I bring you good tidings of great joy, which shall be to all people.' Over and over again this note of joy sounds throughout the

Gospels and the whole of the New Testament. The disciples returned with 'joy' from their first essay in evangelism. Christ spoke of the 'joy' in Heaven over one sinner that repenteth, and after the Resurrection the disciples returned to Jerusalem 'with great joy.' There is no greater nonsense than Swinburne's jibe—

> Thou hast conquered, O pale Galilean; the world has grown grey from thy breath.

He who loved to watch children at play, to go to feasts, to attend a marriage, to have supper with His friends, to sail the Sea of Galilee on a choppy day was not wanting in zest for life. If in our Christian worship there is more of dreary defeatism than of triumphant, over-flowing joy we cannot claim our Master's authority for it. He requires no gloom at our hands.

2. Yet as we watch the joy of others, of young children at play, of a maid with her sweetheart, of a mother with her baby; as we rejoice with them that do rejoice, do we not sometimes hear in the distance as it were the deep diapason of tragedy? The young must grow old. The maid and her sweetheart will marry, and sometimes disagree; will need the memory of their spring-time joy to face the responsibilities of maturer life and the cold blasts of adversity and sorrow. There is in life so much that daunts the stoutest heart — weakness, pain, the looming, pathetic insecurity of old age, sorrow and soon such expectation of it as blunts its poignancy. These things make our moments of light-heartedness progressively more rare, and cloud each with the wistful knowledge that it cannot last. Above all the serpent of sin creeps into our Eden—strife and bitterness, man's inhumanity to man, the strains and tensions of family life, the awful grief when some one we love disappoints us. Like children once burned who fear the fire, we draw back from life's deepest joys lest they carry within them the seeds of further heart-break. We grow timorous of life and suspicious of our fellows. The old trusty, open-hearted joy in other folk is gone. Joy goes into reverse, so to speak, and Il Penseroso puts L'Allegro to flight.

Joy and sorrow, laughter and tears, youth and age, health and sickness, heartsease and heartache. That is the order in which we tend to think is it not? The seven lean years eat up all the good that is gone before. At a marriage service I am always moved by the words which follow the giving of the ring. 'For better, for worse; for richer, for poorer; in sickness and in health.' Always alongside the young couple standing so happy and confident I seem to see other couples I have known farther along the road of life—couples who had met the worse, the poverty, the sickness. Yet these things make true love stronger and not weaker. We could stand the worse for the sake of the better. We could bear the poverty. We could suffer the sickness till health came again. But there are some other more fateful words added—'till death do you part.'

3. This is the Nemesis of life, the canker at the heart of it; that it must end—joy and sorrow, sickness and health, riches and poverty. These all meet a common fate. So it was. So it is. So it must ever be, save for Christ, save only for Christ. As He faced death and the end of His first hopes and of all the joys He had known in His human life, He said to His friends, 'Ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.' Only He who has faced and conquered death already can speak like that. All human joys, the purest and dearest and best are vulnerable, last only till death makes its claim. Only the joy beyond the world's power to give is beyond the world's power to take away. Only Christian joy is impregnable and secure, no matter what betide. It is founded not on a superficial optimism but rather on sin and fear and death—on these things faced and conquered. It is rooted and grounded firm and deep on the Saviour's love. At times, when the joy of our hearts is wrested from us by death or what seems like a cruel fate, we shall be tempted to rebellion or despair. But we shall win through, if we keep close to the Cross, the measure and the pledge of love. There we see that behind all the darkness and apparent cruelty is the love which is stronger than death.

> All which I took from thee I did but take,
> Not for thy harms,
> But just that thou might'st seek it in My arms.

There will be a restitution and a return, a meeting to part no more. It must be so. It is so, for we have Christ's word for it. 'Your joy no man taketh from you.' This joy, Christ's joy, remains —a deep undercurrent in the midst of sorrow, a joy which age cannot wither, nor death disrupt, a joy which grows wider and deeper all through life, and reaches forward to the joy without sorrow promised to those who, led by the bright and morning star, pass by the Saviour's mercy, in through the City gates. If even the first beginning of this joy be ours, then we face life with courage and death without fear, for we have Christ's promise—'Your joy no man taketh from you.'

The Apostolic Kerygma in Philippians ii. 6-9.

By Professor B. W. Horan, M.A., D.D., Wycliffe College, Toronto, Canada.

The second chapter of St. Paul's letter to the Philippians begins with a moving appeal for the spirit of love and humility. 'Do nothing from selfishness or conceit, but in humility count others better than yourselves.' It naturally cites the supreme example of Christ. 'Have this mind among yourselves which you have in Christ Jesus.' One might, at this point, have expected an illustration of Christ's humility from His historical life, but instead the illustration given, according to the usual interpretation, is the fact of the Incarnation itself. 'Who being originally, *i.e.*, in His pre-existent state (ὑπάρχων), in the form of God . . . emptied Himself. . . .' We are thus suddenly and unexpectedly transported from the practical plane of ethics to the speculative realm of Christology and in particular to the question of the nature of Christ's pre-existence.

The intrusion of this short Christological passage (2^{6-9}) into an exhortation to Christ-mindedness has been explained in several ways. It has been said, for example, that it is a quotation from an early Christian hymn or Creed which, despite its profound Christological character, St. Paul was unable to resist quoting; with the result that he has focused attention on a Christological question rather than on the ethical exhortation with which he began.

The suggestion is interesting. There is, however, much to be said for the view that when St. Paul penned these words he had in mind the historical life of Christ as portrayed, for example, by St. Mark. In short, this so-called Christological passage is nothing else than a summary description of the historical Jesus.

The crucial word in the passage is ὑπάρχων. The R.V. margin interprets it in a temporal sense, 'being originally.' It is true that the word (as well as its cognates) has sometimes a temporal reference and sometimes is equivalent in meaning to 'is.' But it is also used in a philosophical sense. It conveys, say Moulton and Milligan, 'the idea of falling back upon a basis.' In other words it means—and this is probably the meaning here—'being essentially.' In fact, Moulton and Milligan say that the meaning, 'being originally,' cannot be pressed. There is therefore no warrant for Plummer's assertion that ὑπάρχων 'points clearly to the pre-existence of Christ.' It points rather to His Incarnate nature. He was 'essentially' in 'the form of God'; or, in the words uttered at His baptism, 'Thou art my Son, this day have I begotten thee.'

This meaning of a basis or essence illuminates several passages in the New Testament where ὑπάρχων or its cognates is used. The familiar opening words of the Fourth Gospel, ἐν ἀρχῇ ἦν ὁ λόγος, yield a more satisfying meaning if translated, 'at the basis of creation was the Logos.' It was this sustaining Logos, 'which enlightens (φωτίζει) every man,' who became flesh in Christ. In Jn 8^{25} the difficulty largely disappears if we render, with Archbishop Temple, τὴν ἀρχὴν ὅ τι καὶ λαλῶ ὑμῖν by, 'essentially I am what I say.' Jn 8^{44} is more intelligible if we render, 'he [the devil] was a murderer by nature' rather than, 'he was a murderer from the beginning.' 1 Co 11^{7} obviously can only mean, 'he [man] is essentially (ὑπάρχων) the image and glory of God.'

Christ, then, was 'essentially' in 'the form of God.' The word μορφή reiterates and makes explicit what is implicit in ὑπάρχων. What was this 'essential form of God'? For St. John it was the Logos, for St. Paul, 'a Hebrew of the Hebrews,' it was the love and humility and self-sacrifice so characteristic of the historical Jesus. The series of words and phrases which immediately follow, culminating in the obedience which led Him to the Cross, explain what St. Paul understood by 'the form of God.'

Two of these phrases call for brief comment.

(*a*) 'He did not count equality with God a thing to be grasped.' The expression, 'equality with God' is difficult. Some have understood it as equivalent to 'in the form of God,' but the context as well as the different wording suggest that it is something different and, further, that it is something ostensibly desirable but really not in keeping with the character of Him who was in the 'form of God.' According to the Gospel narrative, Christ was tempted to snatch at a display of His miraculous powers and an open assertion of His Divine claims. 'If thou be the Son of God, command that these stones be made bread.' 'Let the Christ, the King of Israel, now come down from the cross, that we may see and believe.' Such acts would, for the populace, have established His 'equality with God.' Christ, no doubt, felt the force of these appeals but He rejected them; a spectacular 'equality with God' was incongruous with the character of One who was in the 'form of God.'

(*b*) 'He emptied himself.' The various 'kenotic' theories are based on a literal interpretation of 'emptied' (ἐκένωσεν), but it is not improbable the expression is a metaphor explained

by the sequence of statements which follow. 'He took upon him the form of a servant . . . humbled himself . . . becoming obedient. . . .' The general sense is given by the A.V., 'made himself of no reputation.' But even if the word is taken literally, it may very well be St. Paul's summary description of the reserved, reticent Christ who, especially in St. Mark, was always reluctant to disclose His identity.

Such is St. Paul's masterly sketch of the humble, self-effacing Christ. Such is the Christ whose mind the Philippians are urged to appropriate. As Christ fulfilled His destiny by the way of self-renunciation and had conferred on Him the Name above all names, the Philippians are urged to fulfil their destiny in the self-same way. This was an essential part of St. Paul's conception of the Christian life. 'For if we have been united with Him in a death like His we shall certainly be united with Him in a resurrection like His' (Ro 6^5).

Contributions and Comments.

Genesis iii. 19.

On p. 291 of The Expository Times, lxi. [July 1950] the following words are quoted from Dr. Neil's M.N.T.C. on *The Epistles to the Thessalonians*.

'He [the Apostle] neither regards it [work] in the spirit of Gn 3^{19} as an unfortunate necessity brought about by the Fall, nor in the modern Christian sense, as something to be done to the glory of God.'

Dr. Neil seems to have overlooked the point in the Genesis narrative, and Dr. Emil Brunner's words on the same verse are surely more apposite. 'It is significant that the Divine Command: "make the earth subject unto you," precedes the curse on labour' (*The Divine Imperative*, 386). In Genesis 1–3 work in itself is not 'an unfortunate necessity brought about by the Fall.'

W. B. Griffiths.

Carmarthen.

Kierkegaard as Major Prophet.

Professor H. L. Stewart is to be commended for his estimate of Kierkegaard as 'Major Prophet of the Nineteenth Century.' But he is also to be cautioned, and his readers, against criticising him hastily.

(i) 'Why,' he asks, 'should his revolt against certain philosophies have prompted Kierkegaard to denunciation of philosophy *as such*'? From the short list of supposedly typical books from which he says that Sören Kierkegaard's thought is to be gathered, one would deduce that he had not read Kierkegaard's major work, the *Concluding Unscientific Postscript*. One would infer the same from the question quoted above because this volume is itself a philosophical one attributed pseudonymously to a philosopher who was not a Christian, Johannes Climacus, who was concerned about showing in philosophical fashion the limits of purely speculative philosophy. Kierkegaard was *not* opposed to philosophy *as such*. 'It is easy enough to break away from the laborious task of developing and sharpening one's reasoning powers and so receive a higher acclamation, and defend oneself against every accusation with the remark that his is a higher understanding. Hence the believing Christian not only possesses but uses his reason, respects the universal-human, and does not ascribe it to a lack of understanding if any one does not become a Christian; but with respect to Christianity he believes against his reason, and also uses his reason here—in order to be sure that he does believe against the reason. . . . He develops and trains his reasoning power so that through it he becomes aware of the incomprehensible, and then he lays hold on this, believing against the understanding' (p. 504; cf. and note the name of the book, *Philosophical Fragments*, 30–38).

(ii) 'Kierkegaard, revolting against any system which would render illusory those moral convictions which he judged no less real than Kant judged the convictions of mathematics, should have found his remedy in so revising the system as to make its analysis complete and accurate where it had been evasive and partial.' This again seems to show a lack, and this time an amusing lack, of acquaintance with the *Postscript* because Kierkegaard not only revolted against 'any system which would render illusory . . . moral convictions' but also revolted, and quite properly, *against systematizing itself*. He admitted that 'a *logical* system is possible,' that there can be a system of *ideas*, and in one sense his huge literary output constitutes such a wide-embracing study of the phenomena of experience. But he claimed correctly that 'an *existential* system is impossible.' That might be said to be a main reason why he wrote the book. 'Reality is a system—for God, but it cannot be a system for any existing spirit. System and finality correspond to one another, but existence is precisely the opposite of finality' (p. 107). 'Reality is concrete and individual, and thought cannot assimilate the

concrete in its concreteness, nor the individual in its individuality. . . . Hence there can be no such thing as a philosophical system embracing potentialities or meanings; partly for the reason just mentioned, and partly because a system presupposes a closed finality, while real life is something we are always in the midst of. We think backwards, but we live forwards; hence our thought is necessarily intermittent and fragmentary' (David F. Swenson, *Something About Kierkegaard*, 28). To use Professor Stewart's phraseology, analysis *cannot be* complete and accurate.

(iii) 'Not a word have they [Kierkegaard, Ritschl, and Barth] to say about the authentication of this supreme authority [of the New Testament].' But Kierkegaard, of course, did not fail to consider the matter of authority; he has given us his view particularly in his treatise *Of the Difference between a Genius and an Apostle*. 'Authority is a specific quality which, coming from elsewhere, becomes qualitatively apparent when the content of the message or of the action is posited as indifferent' (p. 148 f.). 'When Christ says, "There is an eternal life"; and when a theological student says, "There is an eternal life," both say the same thing. . . . And yet there is an eternal qualitative difference between them! Christ, as God-Man, is in possession of the specific quality of authority which eternity can never mediate, just as in all eternity Christ can never be put on the same level as essential human equality. Christ taught, therefore, with authority' (p. 154). Divine authority is the impression of the transcendent, the command of what Paul Tillich calls 'the unconditional.' And it is known in faith and a concerned conscience, not in arm-chair speculation or analysis.

C. CLARE OKE.

Port Hope R.R. 1, Ontario, Canada.

Recent Foreign Theology.

The Holy Spirit and the Church. On all sides one finds to-day an eager search for a satisfying doctrine of the Church. To this search some contribution is offered by the Danish Professor R. Prenter in a work which appears in a French translation, bearing the title *The Holy Spirit and the Revival of the Church*.[1] The author holds that Roman Catholic and Protestant have gone astray in their doctrine of the Spirit, the one in subordinating the Spirit to the Church, and the other in setting the Spirit over against the Church as the guarantee of individual liberty to oppose the Church. Against this the author argues that the Spirit and the Church are inseparable, and the Spirit only enters the individual in so far as he is a member of the Church. He then goes on to plead for a recognition of the Spirit as infusing and directing the Church, freeing it from traditionalism, either Catholic or Protestant, and abolishing a static view of the Church in a new creative unity. An œcumenical interest prevails throughout, and yet more clearly a desire to see the Church not only one but alive, and the recognition that this can only be when the Spirit vitalizes the corporate body of the Church and its individual members alike.

The Unity of the Bible. A work whose importance and value are altogether out of proportion to its slender volume is devoted to the correspondence of the two Testaments and the unity of the Biblical revelation, from the pen of Professor J. Coppens of Louvain.[2] The author repudiates the allegorical and typological principles of interpretation of the Old Testament, in either their older or their revived forms, but maintains that the critical study of the Bible has not destroyed a valid argument from prophecy. While an exact correspondence cannot be maintained, and is not to be expected in view of the partial and imperfect character of the Old Testament revelation, there is a broad and impressive correspondence between the hope of the Old Testament and the realization in the New, which no theory of coincidence or of the influence of the Old Testament on New Testament characters or writers can begin to explain. In addition to sober and balanced argument, we have here in the abundant footnotes an amazing treasury of reference to a vast range of modern literature bearing on the subject. The bibliographical learning of Professor Coppens is a never ceasing source of wonder to the reviewer. At the end of the book are some additional notes, devoted in part to a criticism of Karl Barth's depreciation of the authority of the Bible.

Ras Shamra Texts in English. Of the important work of Dr. Cyrus Gordon on the Grammar and Vocabulary of the Ras Shamra texts, and on the

[1] *Le Saint-Esprit et le Renouveau de l'Église* (*Cahiers Théologiques de l'Actualité Protestante*, No. 23–24) [1949]. Delachaux et Niestlé, Neuchâtel; Swiss Fr. 4.50.

[2] *Les Harmonies des deux Testaments: Essai sur les divers sens des Écritures et sur l'Unité de la Révélation*, New edition revised and enlarged [1949]. Casterman, Tournai; Belgian Fr. 50.

publication of the texts themselves, readers of these columns are well aware. Dr. Gordon has now added to his service by giving us for the first time in English a comprehensive translation of these texts.[1] While none knows better than the author how many questions of translation and interpretation are still disputed, and no claim is made that this is a definitive translation, there will be a wide welcome for this translation, which will make generally available in a new way the actual texts—at least as they are understood by a prominent member of the American school associated with Professor Albright. Dr. Gordon disclaims any theory to impose on the texts, and declares that he finds no evidence here of an annual death and resurrection of Baal. His introduction to the texts is very brief, and he offers practically nothing in the way of notes.

The Early Days of the Church. A book by Professor M. Goguel is always an event, and his latest work, on *The Early Days of the Church*,[2] is sure of the fullest attention. In it he deals with the life and organization of the Church during the first two generations after its formation, covering the period of the New Testament and the Apostolic Fathers. There is no attempt to trace in detail the spread of the Church or to review all the books of the New Testament, but rather to review the tendencies and the tensions that developed within the Church while the lines of its subsequent development were being worked out. The whole is marked by the learning and acuteness for which Professor Goguel is so well known. Some of his aphorisms carry questionable implications. Thus he says that ' Ebionitism gives us some idea of what Christianity would have become if Hellenism had not fertilized its thought.' While the reviewer would not go so far as Professor Snaith in regarding Hellenistic influence on Christianity as disastrous,[3] he would strongly resist the implication that the differences between Pauline Christianity and Ebionitism were wholly due to Hellenism. Paul understood the Old Testament much better than did the Ebionites. Professor Goguel's work abounds in interesting suggestions. Thus he observes that our Lord's invectives against the Pharisees, in contrast to their relative absence against the Sadducees, give the measure of His recognition of the Pharisees as the *élite* of the nation, and His eagerness to win them. On the question of the baptism of infants—so much discussed to-day—he makes the interesting suggestion that when a pagan was converted his children were baptized with him, but not when a Jew was converted ; though he provides no evidence of any difference of practice in relation to the family, and it is hard to see why there should not in that case have been a difference in relation to the convert himself. No selection of isolated points can give a fair impression of the book, however, and it is throughout worthy of careful study and likely to enrich all who read it.

H. H. ROWLEY.

Manchester University.

[1] *Ugaritic Literature : a comprehensive translation of the Poetic and Prose Texts* [1949]. Pontificium Institutum Biblicum, Rome.

[2] *Les premières temps de l'Église* [1949]. (Manuels et Précis de Théologie, No. xxviii.) Delachaux et Niestlé, Neuchâtel and Paris ; Swiss Fr. 7.50.

[3] Cf. *The Distinctive Ideas of the Old Testament.*

Entre Nous.

Emil Fuchs.

It may seem strange to devote a fairly large amount of space to a book that is little more than a pamphlet. But the longest sermon is not necessarily the best sermon, and a Greek, who was wise, once said *mega biblion, mega kakon.* Any book whose every line says, ' I believed and therefore have I spoken ' is a notable book. Such a book is *Christ in Catastrophe, An Inward Record,* by Emil Fuchs (Friends' Home Service Committee ; 1s. net). In a brief Foreword we are told that Emil Fuchs was born in 1874. He held charges in various parts of Germany and from 1918 to 1931 was a minister in Eisenach. In 1925 he became a member of the Society of Friends. In 1931 he became Professor of Religious Science in the Teachers' College at Kiel. When Hitler came to power his friends besought him to be silent but he continued to speak. He was imprisoned and then released only to be constantly watched by the Gestapo. Up till 1936 he and his sons ran an escape route from Germany by operating a car hire business. In 1936 his activities were discovered. His sons fled the country. His daughter committed suicide while her mind was unbalanced with anxiety, and he himself was imprisoned. A man who has lived and spoken and acted and suffered like that has the right to speak.

The whole book is instinct with the conviction of the presence of Christ. He tells how once he was in a night of despair in his prison cell. ' And then Christ Himself was in my cell in prison, saying, " Blessed are the poor in spirit . . . Blessed are they that mourn . . . Blessed are

the meek . . . Blessed are they which do hunger and thirst after righteousness . . . Blessed are the pure in heart . . . Blessed are the peacemakers. . . .'' I heard the question, '' Is that true ? '' And I was able to say in great joy and peace, '' It is true.'' ' He goes on to tell how his eldest daughter, worn out by it all, died a very bitter death. ' And in the hour of her burial I went into the chapel in utter darkness of spirit. But there the presence of God surged around us. It was so strong that all felt Him, even one man irreligious and a national socialist, who said to me, '' What is this ? In this hour I feel such a power as I have never before felt in my life.'' ' Some people would say that this is all imagination. ' Nothing which is of imagination only can bring out of that revulsion peace ; the overpowering awareness of an eternal love whose ways you do not understand, whose will you have to accept without comprehension, but whose reality you know.' He talks of those who ' had Christianity as a doctrine, very elaborate, very refined, very traditional ; but they had not that experience in which the risen Christ, the risen Lord, gives His call and task for this day and this time.'

He was not a man who did not know sorrow. He says that there were times when he felt like the young mother who lost her child one winter, and when spring came, cried out bitterly, ' My child cannot see it.' But insists that in Christ we must find again what he finely calls ' the strength to enjoy.'

He lays down one of the finest laws for Bible reading. ' We read the Bible, not to construct doctrines about God or laws about society but to experience with men and women before us the way God spoke to them.'

Finally, let us listen to Emil Fuchs' confession of faith. ' No words of the Church, no explanations of theologians made my way clear. He Himself spoke to me. Jesus of Nazareth became the message of God for me to-day. He taught me to accept my cross ; He made me certain of my resurrection ; He made me strong to stand alone.' Once Carlyle's father said anent the choice of a minister, ' What this parish needs is a man who knows Christ more than at second-hand.' If ever a man knew Christ at first-hand Emil Fuchs does. That is why this, although it is a little book, is a book big with the things that matter.

WILLIAM BARCLAY.

What is ' The Society of Friends ' ?

The other day Dean Inge, now ninety years of age, made some incisive criticisms of Calvinism and Roman Catholicism, and then went on to acknowledge a little wistfully that the Quakers had the root of the matter in them. It recalled to me a casual conversation with Principal Alexander Martin. I found myself sitting next him on the top of a tram-car in Edinburgh the day after the closing of the Union Assembly over which he had presided in his second Moderatorship. It was the zenith of his career as an ecclesiastical statesman of the finest quality and I made some sort of congratulatory remark on the satisfaction he would be feeling in the happy consummation of his labours, and the hopeful outlook for the re-united Church of Scotland. Answering me he said that the older he grew the more he felt drawn toward the Society of Friends.

Any one wishing to learn at first hand what this body, which so attracts and commands the respect of the finest minds, stands for should read thoughtfully the response made by the Committee of Christian Relationships of the Society of Friends to the request for information sent by the Commission on the Church set up by the Continuation Committee of the World Conference on Faith and Order. It is published under the title, *The Nature of the Church According to the Witness of the Society of Friends* (Friends House ; 1s. net), and gives a careful account of the origin and history and present outlook of the Society.

R. W. STEWART.

What Do I Get ?

In the September *Monthly Messenger* of Princes Gate Baptist Church Mr. Tudor Rhys tells the following story.

' I once heard it said that we don't come to Church for what we can get. Don't we ? Of course we do ! Listen to this. Last Sunday morning a little boy of four was brought to Princes Gate for the first time. He was given some money to put in the collection. After he had done so, he drew himself up, looked round, and said : '' And now, what do I get for that ?'' He was right. We come to Church to get help from outside. We come for those blessings which flow to us from above and beyond through the ministry of the Word and from all the means of Grace.

' But we also come to Church to give—our support from inside.'

Printed in Scotland by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, King's Gate, Aberdeen, Scotland.